This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

JOHN STRACHAN, Q.C.
GRAND REGISTRAR
ENG.

8596

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX & TILDEN
FOUNDATIONS

7

20

Albert Edward
J. M.

NORTHUMBRIAN MASONRY,

AND THE

DEVELOPMENT OF THE CRAFT IN ENGLAND.

BY

JOHN STRACHAN, Q.C.,

GRAND REGISTRAR OF ENGLAND

(EAST PROVINCES, [illegible]

GRAND SECRETARY OF [illegible]

DEDICATED, BY SPECIAL PERMISSION, [illegible]

M.W. [illegible]

LONDON:

BRO. [illegible]

16 GREAT QUEEN ST., [illegible]

[illegible]

NORTHUMBRIAN MASONRY,

AND THE

DEVELOPMENT OF THE CRAFT IN ENGLAND.

BY

JOHN STRACHAN, Q.C.,

GRAND REGISTRAR OF ENGLAND

(PAST PROVINCIAL GRAND WARDEN AND PAST PROVINCIAL GRAND SECRETARY OF NORTHUMBERLAND).

DEDICATED, BY SPECIAL PERMISSION, TO H.R.H. THE PRINCE OF WALES, M.W. GRAND MASTER.

LONDON:
BRO. GEORGE KENNING,
16 GREAT QUEEN ST., LINCOLN'S-INN-FIELDS, W.C.

1898.

THE NEW YORK
PUBLIC LIBRARY
449545B
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1948 L

TO HIS ROYAL HIGHNESS

ALBERT EDWARD, PRINCE OF WALES, K.G.,

ETC., ETC., ETC., ETC.,

THE MOST WORSHIPFUL GRAND MASTER
OF ENGLISH FREEMASONS,

UNDER WHOSE WISE DIRECTION THE CRAFT HAS ATTAINED

ITS PRESENT DISTINGUISHED POSITION, THESE

HISTORICAL PEEPS INTO THE MASONIC BORDERLAND

ARE (BY GRACIOUS PERMISSION) MOST

RESPECTFULLY DEDICATED.

CONTENTS.

PAGE.

PREFACE ... ... i to vii

BRITISH, ROMAN, and SAXON MASONRY. (Chap. I.) 1

NORMAN MASONRY, AND THE DEVELOPMENT OF THE CRAFT. (Chap. II.) 14

MASONRY AN ORGANISED SYSTEM. (Chap. III.) 29

THE DEVELOPMENT OF SYMBOLIC MASONRY. (Chap. IV.) 41

UNDER GRAND LODGES. (Chap. V.) 60

IMPORTANT 18TH CENTURY DOCUMENTS. (Chap. VI.) 75

UNDER RIVAL GRAND LODGES. (Chap. VII.) 100

THE UNION OF THE GRAND LODGES. (Chap. VIII.) 113

FOLLOWING THE UNION. (Chap. IX.) 119

THE VICTORIAN ERA. (Chap. X.) 142

FINIS 187

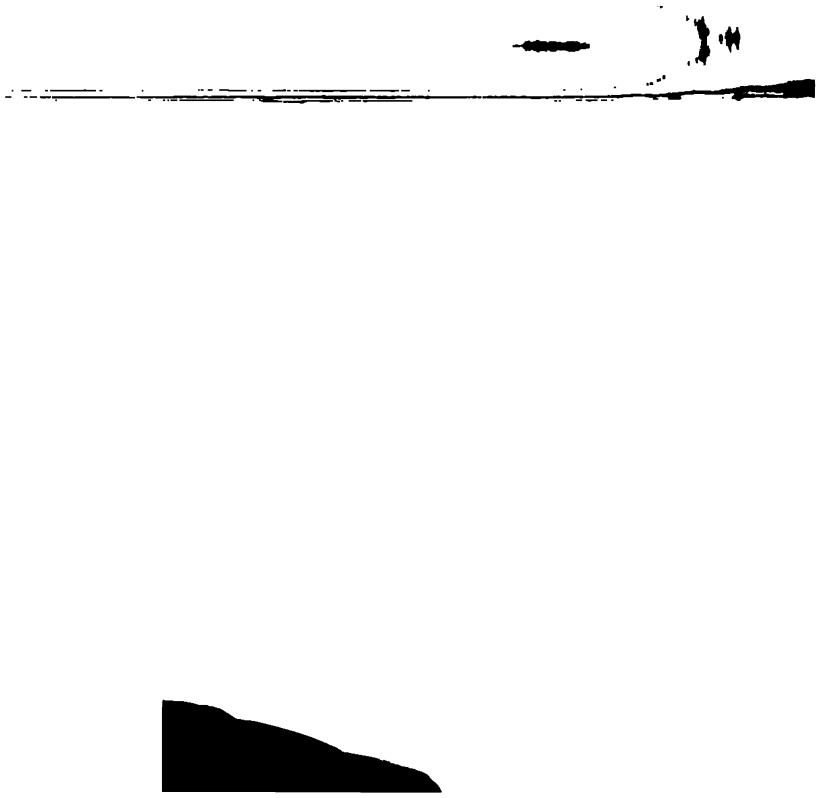
APPENDIX.

Canon Tristram's Masonic Orations 188

The "Alnwicke" Constitutions... 198

The "Orders" or Rules of the Alnwicke Lodge 204

Masonic Song—"We're a' John Tamson's Bairns" (words and music) 207



"THE CROWNING TRIUMPH OF MEDIÆVAL MASONS."

See page 26.

PREFACE.

As legendary lore the world over, has been founded to some extent upon occurrences more or less distorted in the narration, it is ever the duty of the historian to sift the traditions as well as to collect the records pertaining to the subject with which he is dealing; and so far as those traditions may fairly throw light upon that subject, he is entitled to avail himself of their aid, distinguishing in his narrative between that of which he can furnish proof, and that which can only be inferred from circumstances. In addressing myself to the task of compiling a Masonic History of Northumberland, I have endeavoured to keep this duty in view; knowing so well the extent to which the early history of our Order has been obscured by extravagant claims and fanciful stories The Northumbrian border-land is rich in material from which the Masonic student may construct, not only theories, but actualities regarding the Craft. True, in some instances the process of construction must be that of the naturalist who has but the thigh-bone of an extinct bird from which to conjure up the form and characteristics of the original creature; but with patient attention to detail and a knowledge of the environments and requirements of the subject matter, the task is not an impossible one.

The genesis of the present history may be taken to be the collection of all matters of record bearing upon Craft Masonry in the province, from 1725 to 1875, undertaken and carried out, at the request of the Provincial Grand Lodge under Earl Percy, by my brother, T. Y. Strachan, Past Provincial Grand Warden,

and at the time the Provincial Grand Registrar, of Northumberland, now I.P.M. of British Lodge, No. 8, London. This collection having been most generously placed by him at my disposal, for incorporation in a full history of the Province, I addressed myself to the task of tracing the Freemasonry of to-day from the first operative bands of Gaul and Rome, who revived in the Northern Province the well-nigh forgotten knowledge of Masonry and Architecture. How far I have succeeded, the reader may judge on perusal of the following pages. Certainly I found, during my residence for some years in the province, and even since my return to London, that the evidence supporting some of our traditions was more extensive and more valuable in the Northumbrian border-land than is generally known. To lay that evidence before the Masonic world—more especially the students of the Craft—appeared to be my duty. In no case have I accepted mere tradition as evidence; but have cited my authority for every statement made, and have given the facts upon which every inference or presumption of mine has been founded. It may be that much more material still lies hidden in the province and elsewhere; and if other students are encouraged to pursue the investigations which I have carried on to the best of my opportunities, I trust that still more light will be thrown upon obscure nooks and corners in our early history. The piecing together of the story by which Northumbrian Masons are shown to have worked in bands, not only upon extensive works within the province, but also across the borders into Scotland, and even into the Midlands and Wales, may assist others to deal with parts of England not yet dealt with, in a manner which will tend to the edification of the brethren.

As an instance of what may be done in this respect, and as further illustrating the identity of the early lodges of working masons with those which, centuries later, developed into symbolic lodges, I would here call attention to the fact referred to at page 30 of this work, that the masons at York had a "lodge" in the fourteenth century. From the Fabric Rolls of

York Minster, given in the 35th volume of "Publications of the "Surtees Society" (1858), it is clear that not only was their meeting-place called a "lodge," but that many of their usages are still to be found in connection with our modern working. Roll No. 25 (p. 171), supposed to have been written about June, 1352, ordains that the Ancient Constitutions to which the masons, carpenters, and other workmen working on the church were bound, should be observed at all times, in accustomed form; to the observance of which the Principal and Second Mason, who were called the Masters of them, and the carpenter of the said fabric who was received by the Chapter, should swear to the Chapter that they would make the ancient customs thereinafter written, to be faithfully observed by the other masons, carpenters, and other operatives there working. Those customs were, among others, that the masons, carpenters, and other workmen should begin their work with the day, each day's work, in summer, until the ringing of the bell of the Blessed Virgin Mary, and then they might sit down to break their fast, within the lodge of the building ("*infra logium* "*fabricæ*"), when it was not a fast-day, for a short space; and then the said Masters, or one of them, should strike or knock on the entrance of the lodge ("*pulsabit super ostium logii*"), when all immediately should proceed to their work, and so fulfil diligently their duties, until the hour of noon, and then they should go to their dinner. The times for winter working, &c., are then given; and the charge proceeds to the after-dinner proceedings, that so the workmen should carry on their work until the first ringing of Vespers, and then they might drink within the lodge until the third ringing; after which they would return to their work until the ringing of the bell of St. Mary's called the "Langebell." This drinking would correspond to our afternoon tea; but a stronger beverage was then provided. The Masters were further to report to the custodian of the fabric the defects and absences of the workmen, from whose wages deductions were to be made according to the nature of the shortcoming. The names of the several

Master Masons are preserved in these Rolls, together with the dates of their entering on the work, from what other works or places they came, and what part of the fabric they erected.

By the "*Ordinacio Cementariorum*," made in 1370 and given at page 181 of the same volume of the Surtees Society, the Chapter declares, in English of the time, still more clearly what the Masons were to do. This Ordinance may here be summarised as ordaining that from Michaelmas till Lent, all the Masons engaged on the Minster work should at daylight be at their work in the Lodge set out for them near the church, and work there all day as long as the light enabled them to work; except that, when the clock struck high noon, a holiday would intervene and they would dine; but at all other times of the year (summer time, when they began work early), they might dine before noon, and also eat again at noon if they wished. The dinner time [breakfast] was in that case to be a short one, and the noon-tide repast of not more than an hour's duration. In the afternoon they might drink in the lodge. In the winter-time, for their drinking, the time was evidently about ten minutes, or the time in which one might walk half-a-mile. In summer they worked from sunrise till twenty minutes before sunset, with the intervals for refreshment. They were also, in summer, allowed to have a siesta in the afternoon for about twenty minutes, but not to leave the scene of their labours. For defaults, they were liable to abatement of wages at the pleasure of the Master Mason. And workmen engaged on the work had to take an oath to work truly, without deceit, to keep holy all the points of the ordinance, and not to leave their work without the consent of the Masters. And the penalty of this obligation was the malison of God and St. Peter. This was in addition to the oaths required on initiation and for the securing of the secrets of the Craft.

In the ordinances of 1409, given at page 198 of the Surtees records, rules with respect to the building of the fourth column or pier of the Minster are set forth; and at page 200 it is

provided that the lodge for the Masons engaged on this column shall be constructed between the Consistorium and the door of the Chapter House; so that the very spot where they wrought and held their conclaves, may be pointed out to-day.

As I have already intimated, such records as these concerning other old structures, and even comparatively modern lodges, may be unearthed in other parts of the country. Even in the county whose Masonic history is here attempted, probably the old minute books, records, and other documents to which I have had access, are not a tithe of those which are hidden away in forgotten nooks. Copies of "old charges" and other Masonic "finds" are continually coming to light, and renewed search may easily result in an increase of accurate knowledge.

The discovery, a few years ago, of an enormous quantity of State and other documents stowed away in the lumber-room of an old warehouse at Seaton Delaval, astonished and delighted the political and social world; but it was not suspected that among the papers were some that could supply the missing link by which the evolution of symbolic Masonic lodges from those of the operatives might be demonstrated. But Bro. Shannon, an official of the household at Ford Castle, whither the papers had been transferred, found some that referred to Freemasonry and the first Lord Delaval, and knowing that this present history was in hand, he kindly lent me the whole of them. Thus it has been possible, not only to intersperse a few items of Masonic "gossip," but to reproduce important documents in their original spelling and with all the incidentals which enable one to gather a writer's full meaning better than if the orthography were more pruned and clipped. Probably the most important is the petition of the Ford masons to have Sir John Hussey Delaval's name accorded to them on their being warranted under one of the existing Grand Lodges. This petition shows clearly that for many years the

masons of Ford had existed and practised their ceremonies as Fellow Crafts in an operative lodge in the vicinity of the castle, and met at an ancient hostelry which had even then acquired the title or sign of the Masons' Arms, and at which they continued to meet after receiving their warrant of Symbolic Masonry. That they were principally Craftsmen, and therefore of the operative character, is shown by it having been necessary for a Berwick warranted lodge to make seven or more of their number Master Masons, to enable them to petition the "Ancient" Grand Lodge for a warrant; the total number of Craftsmen at Ford being over forty. I do not suggest that the degree of Master Mason was unknown in old operative lodges; although some writers maintain this. It is more probable that one or two in each lodge had attained the degree, as we find in the York Minster Rolls was the ancient practice; and no Master Mason who has attentively studied the carved faces in the cornice of Roslin Chapel, near Edinburgh, can doubt that they refer to the tradition of that degree, rather than to the murder of the apprentice by his master, as related by the guide. Those stones tell the story of the Master Masons of the thirteenth and fourteenth centuries having the same tradition as their brethren of to-day, and it may be of their brethren of many centuries before them.

In dealing with this history chronologically, I have traced every lodge which I can find has had an existence in Northumberland; but of course the old operative lodges cannot all be accounted for, since they had no central authority with registers or records concerning branches, until they came under a Grand Lodge as already indicated.

It is obvious that a complete history of Freemasonry in the province could not be complete, which confined itself to Craft and Arch Masonry. In the early days, certain other Orders or Degrees to which Freemasons alone could be admitted, were worked in connection with the lodges and chapters; and the

right of such working is acknowledged by the Articles of Union of the United Grand Lodge of England. Their history is so interwoven with that of the Craft and Royal Arch, that to ignore their existence and working would not only be a piece of affectation, but would deprive the work of much of its value. They throw light and colour on many a scene; and their doings are of so much interest to so large a number of brethren, that I have given, as far as possible, a record of all Orders and Degrees worked in the Province of Northumberland, admission to which can only be obtained through the portals of Craft Masonry.

In addition to W. Bro. T. Y. Strachan and Bro. Shannon, whose valuable contributions I have referred to, I must express my obligations to the R.W. Provincial Grand Master of Northumberland, Sir Matthew White Ridley, Bart., who kindly sent me many manuscripts collected by his predecessors in office and explaining much in the early history of the province; to W. Bro. George W. Bain, of Sunderland, whose stores of interesting Masonic material have been freely placed at my disposal, and as freely used; to W. Bro. W. J. Hughan, of Torquay, whose gift of a magazine has enabled me to present a graphic picture of Border junketting on the occasion of a Masonic consecration; to W. Bro. Charles Haigh, the Recorder of Scarborough, who has looked up the Surtees publications; and to all those brethren in London and the provinces who have taken an interest in the projected work. That it may assist in furthering researches into the truth about Masonry, is my sincere desire.

J. S.

3, Brick Court,
Temple. (E.C.)
November 26*th*, 1898.

CHAPTER I.

British, Roman, and Saxon Masonry.

(*Period: B.C. to A.D.* 1068.)

TO Northumberland may fairly be assigned a leading position in the history of Masonry, whether the Craft be considered in its operative or its speculative character. Even before the time when the Imperial builders placed their first Roman wall as a cincture about the waist of the island, the stone-squarers of the Bronze Age had plied their vocation where now we find the mounds, burrows, and cists which mark the sites of forts and places of sepulture of our distant ancestors. Although the remains of ancient British workmanship throughout the county are few, and often imperfect, Northumberland may point with pride to the possession of certain evidence entitling us to assume that the Masons' art was practised there long before the Christian era.

Early Brass Tools.

It is related by Mackenzie in his "*History of Northumberland*" (2nd edition, vol. i, page 484), that—"About the year 1726, "while a mason was clearing the earth in Hulne Park "(Alnwick), in order to win stones, he discovered 20 brass "sword-blades and 16 spear-heads lying close to the top of the "rock and about 18 inches from the surface. Digging about a "foot lower on the hill side he found 42 brass wedges or chissels, "with a ring near the thicker end. That eminent antiquary, "the late Mr. Gale, imagined that they had been employed as "chissels for cutting stone by the ancient Britons, who put a "wooden shaft in the hollow end of them, and so drove them "with a mallet. The shaft, when not employed, he continues,

" might be drawn out of the chissel, and, by running a string " through the ring on their sides, several of them might be tied " together and conveniently carried by the workman at his " girdle, or otherwise, and one shaft serve them all. This idea " seems confirmed from the circumstance of several brass " chissels being found under a small tumulus upon the banks of " the Humber in Yorkshire, and in the joints and crevices of a " stone quarry near Bishopwearmouth. A little above the " place where these instruments were found, was deeply cut in " the rock 1115, but these figures cannot be supposed to have " any relation to what was found below. They seem to have " been the peculiar tools of the ancient Britons, for the Romans " had left off the use of brass in their tools and weapons before " their arrival in this island. That the Britons formed their " weapons of this metal is a fact evinced by the most indubitable " evidence. . . . . The ancients had the art of giving a " remarkably hard temper to this metal. Their razors, and " tools sufficient to cut bas-reliefs in granite or porphyry, were " made of brass."

How long those " chissels " lay in the earth before the Roman invasion, or whether they were cast aside as useless after the introduction of iron tools, it were vain now to inquire. Sufficient for the present purpose is it, to note that men possessing a knowledge of practical operative masonry (involving the further knowledge on the part of the same men or their contemporaries of the principles of architecture), lived and plied their labours between the Tyne and Tweed, at a period during which we are commonly inclined to picture the inhabitants as dwelling for the most part in caves, casting up mud fortifications, and possibly in the most advanced stage of their civilisation constructing huts of wattles covered with mud. Where, now, are the works of their hands? Probably destroyed by the stronger invading forces, except where concentric circles and other forms of rock engraving remain to give corroboration to the evidence afforded by the tools, that the mallet and chisel were employed in getting the rough and forming the perfect material for building. That they were not unworthy to be ranked with the brethren of to-day who shall say, after studying their characteristics as given in the pages of Cæsar, Tacitus, and other historians of the ancient inhabitants of our

island? Those characteristics have been thus summarised: "The ancient Britons were tall, handsome, hardy, and active. "They were also brave, acute, and imaginative, admirers of "liberty, and respectful to the tender sex."

The Builders from Imperial Rome.

Then came the great wave of Roman civilisation, when iron weapons and tools prevailed over those of bronze; and the rocks were quarried to furnish the stone for the great wall of Severus, with its towers and strongholds, and for the numerous cities and stations, the remains of some of which in our midst prove beyond the possibility of doubt, that Rome in her distant colony was served by many of her sons possessing those secrets of architecture which made the city of the Palatine and Capitoline hills famous among the nations. How those secrets were communicated, what sodalities or guilds held them, and with what ceremonies their practice was invested, are questions scarcely within the scope of this work; but it is noteworthy that early in the history of Christendom the possessors of those secrets were labouring in Northumberland, and they have left in enduring stone, records of their unity with the Great Masons of the Eternal City, and evidences of their skill as craftsmen. Indeed, no part of the island has such a treasure-house of antiquarian research as may be found within the Masonic province of Northumberland; and the diligent student of our Craft may herein spend much time with profit and pleasure.

In Early Saxon Times.

After the withdrawal of the Romans, the island being overrun by the restless spirits of Northern Europe, the buildings of civilisation fared badly at the hands of the invaders. The secrets of Masonry being no longer held within our borders, the inhabitants wonld appear either to have occupied such dwellings as were still available, or to have erected others of the most primitive description, generally composed of wattles, or stakes interlaced with twigs or branches in basket fashion, and plastered with clay or mud, and sometimes superior houses of timber and thatch, or rude edifices of stone. On the re-introduction of Christianity and its acceptance by the Anglo-Saxons,

the erstwhile pagan temples would be utilised, as far as possible, for worship by the devotees of the new religion, as was done in Rome itself by the early Christians. Later, when new buildings of a more substantial and ornate description than those of timber and rude stones were required, workmen from Italy or France, in full possession of the requisite knowledge, were imported for the purpose; and as the old Roman temples, in their converted form, fell into decay or suffered from the ravages of other hands than those of Time, shrines in accordance with the latest requirements were erected by skilled Masons from abroad, upon the sites and partly with the materials of the former temples. This we find all over England, and Northumberland followed the general practice.

According to Reginald, some details of a Saxon nobleman's house, occur at Bedlington, the roof being of thatch; and Grey, in his "*Chorographia*" (p. 12) says that "After the departure "of the Romans, the kings of Northumberland kept their "residence, and had their house, now called Pandon Hall." Northumberland also played an important part in securing for England, the benefits of Christianity and the revival of the lost arts, including Masonry; for Bede in his "*Ecclesiastical* "*History*" (book i., chap. 26) relates that "Slaves, generally "captives taken in war, were a considerable article of trade "amongst the Saxons. Some *Northumbrian* slaves were carried "to Rome, and exposed for sale. Their handsome appearance "excited the compassion of a monk called Gregory, who, when "he became pope, sent Augustine and forty monks to convert "their countrymen. But the missionaries, instead of proceed-"ing to Northumberland, landed in Kent, and in 597 took up "their residence at Canterbury." So that, but for the mistake in carrying out his instructions, made by St. Augustine 1300 years ago, the Church would have been, in the year 1897, celebrating the landing of the mission, not near the Isle of Thanet, but in the Northern province.

That part of Northumbria, called Bernicia, which lay north of the wall of Severus, had, about 547, come under the sway of Ida, a Saxon king, who is said to have erected the first castle of Bamborough; but of what materials or proportions it is difficult even to speculate.

Between the years 617 and 633 A.D., a chapel of wood was erected, as a conventual dwelling, at Tynemouth, by Edwin, king of Northumberland; but Oswald, who began to reign in 634, shortly after his accession pulled down this wooden house and raised a structure of stone on the same spot. Within the next few years, monastic and other buildings of considerable extent were erected in the province, following on the establishment of the see of Lindisfarne by Oswald; but if those buildings were of durable materials, they were rough and inartistic structures, erected for the purpose of weathering the fierce storms of winter on the exposed headland of "Tinmuth," the promontory of "Bibbanburgh," or the "Holy Isle" of the monks, and possessing no claims to architectural grace or skill; for there is a concensus of opinion among writers concerning this period, that Benedict Biscopius was the first to introduce the skilled workmen from abroad into what was Northumbria, and that he may be regarded as the first patron of architecture among the Anglo-Saxons.

Benedict Biscop and his "Cementarios."

He was a noble Saxon officer in the court of Oswy, king of Northumberland, who had relinquished the world at the age of twenty-five, and founded the Monastery of St. Peter, Wearmouth. One account states that about 674 he went over to France to engage "Cementarios," in order that his church at Monkwearmouth might be built "according to the manner of "the Romans, which he had always loved;" and according to another account, he, in returning from one of his Italian journeys, brought with him masons from Gaul for the purpose of building a church in stone on the piece of land north of the Wear given to him by King Egfrid. Dean Stanley, in his lecture on Northumbrian Christianity, says: "The Masons "came from France, and they were chosen as being able to build, "not like the Saxons, who built all their buildings with timber "and thatch, but in the true Roman style, with solid stone." Benedict Biscop certainly made several journeys or pilgrimages to Rome, and we gather from "*The Lives of the Abbots of Wear-*"*mouth*," translated from the Venerable Bede by the Rev. P. Wilcock, that the first pilgrimage was about the year 653,

when he was accompanied by Wilfrid, afterwards Bishop of York, who, as we shall see later, was the founder of Hexham Abbey, having brought over with him eminent builders and artists from Italy, France, and other countries. In 664 Benedict Biscop again visited Rome, and two years later he made a third pilgrimage to that city, all in the time of the Pontiff Vitalian. About 671 we find he made a fourth journey, and on his return Egfrid, King of Northumbria, assigned him seventy hides of the royal demesne, with injunctions to found thereon a monastery dedicated to St. Peter, which monastery was accordingly built on the north bank and at the mouth of the River Wear, in the year 674. This would appear to have been chiefly of the rough Saxon character, and probably consisted of a few cells, with a safe place for the valuable store of sacred volumes and the relics which Benedict had collected in his travels; while for the chapel itself the greater beauties of architecture were reserved; for Bede says: "Scarce had twelve "months elapsed from the period of founding this monastery, "when the indefatigable Benedict again crossed the ocean, and "traversed the provinces of France for workmen to construct "for its use after the Roman manner, which he highly admired, "a magnificent church of stone. These he found, engaged, and "conducted to Britain. And now actuated by that ardent love, "which ever burnt within his heart, for the blessed apostle, "under whose patronage the building was raised, he prosecuted "the work with such unremitting diligence, that within the "compass of a year after the foundation had been laid, the "spacious edifice was roofed, and mass celebrated within its "walls. Afterwards when the building was nearly finished, "he sent to France for artificers skilled in making glass, an "art to which the inhabitants of the British Isles were at that "time strangers. These also arrive, and not only execute their "commission, the glazing the windows of the porticos and "principal parts of the church, but likewise communicate to "the natives the mystery of the trade, by which lamps, "windows, cups, and an endless variety of useful and orna-"mental articles are formed with wonderful beauty and "facility." Previous to this time, windows were either latticed, or at best filled up with fine linen cloths stretched upon frames of wood.

It would thus appear, on the authority of the Venerable Bede, who wrote within a short time after the building of the Wearmouth Church, that the trades had their "mysteries," and the Masons probably had recruits from among the natives, but inasmuch as the erection of stately edifices would for centuries be in places far distant from each other, the bands or lodges of those who had been made "free" of the mysteries would necessarily be to a great extent migratory, and not so likely to localise, as a productive industry such as glass-making would do, at a place where the necessary materials were plentiful. Thus we have the beginning of Sunderland glassworks shown by the teaching of the trade mystery to the natives, while the band of Masons would move to the distant site of some other church or castle.

Migratory Masons.

It is certain that the next scene of their labours was Jarrow, near the confluence of the Don and the Tyne; for King Egfrid granted forty hides of ground there, and Benedict began in 682 the branch monastery and church of St. Paul, which the priest Ceolfrid completed in 684. As Ceolfrid had, as a youth, accompanied Benedict to Rome on one occasion, it was natural that he should share with his abbot the desire to have the architecture of the new chapel "according to the manner of the "Romans," and should utilise the skill of the imported workmen for the perfecting of the same, together with the numerous private oratories or chapels of ease which he caused to be built at Harton, Shields, Monkton, Hedworth, and other places. That the builders were retained by the monks after the churches of Wearmouth and Jarrow were completed, is placed beyond a doubt by Bede, who, in his "*Church History*" (Book v. chap. 21) relates that "In the year 710, Naiton, King of the Picts, sent "ambassadors to Ceolfrid, then abbot of Wearmouth, desiring "his advice concerning the observation of Easter, and the mode "of the tonsure; requesting of him also to send architects into "Scotland to build a church of stone there, after the manner of "the Romans, which he promised to dedicate to the Prince of "the Apostles. Ceolfrid sent him in return a very long letter "of advice, and also architects for the above purpose, according "to his desire."

Richardson, in his "*Table Book*," records that in 771 there was a monastery at Corbridge, in Northumberland, and evidence is abundant to show that ecclesiastical structures became numerous in the district, within a century after the introduction of the craftsmen.

The skilled masons introduced by Benedict Biscop were not mere copyists, but in their work at Wearmouth — and particularly in the baluster pillars of the porch—as Dean Stanley suggests, they seem to show "the likeness of that "transformation of the solid marble of the Imperial City into "the branches of the German and English forests, which at "last was to become Gothic architecture." This porch of the great tower is still standing as part of the bell-tower of the parish church of St. Peter, Monkwearmouth; and it is curious to observe, as indicative of the insecurity of the times, that access to the upper part of the structure could only be had by means of an opening over the interior door of the porch, which opening was reached by a ladder that could be hauled up after the monks had retreated to their stronghold, when hard pressed by the invaders of the sanctuary.

Benedict's workmen, or their followers, probably did the principal part of the work in Monkchester (now Newcastle), for at the time when Halfden, a Danish chief, ravaged the district in 876, there were many monasteries and churches in Monkchester (then in possession of the Earl of Northumberland), which the invaders levelled with the ground; the monks and nuns were slain without mercy, and all the eastern district of Northumberland was utterly desolated, including Lindisfarne, Wearmouth, and Jarrow. Thus, to the ravages of the Danes we must attribute the loss of much Northumbrian masonry, the very tradition of which is wanting. After the destruction of the buildings at Monkchester, little authentic is known of the place until the erection of the New Castle by the sons of the Conqueror, about 1080, and the church of St. Nicholas in 1091 by Osmund, Bishop of Salisbury. The original buildings were replaced later by those now in existence.

St. Wilfrid and Hexham Abbey.

Returning to the task of tracing the operative work introduced by Benedict Biscop, we find that the Abbey Church of Hexham, founded by Wilfrid (afterwards the canonised Bishop, or Archbishop, of York), was built towards the end of the seventh century by those Masons whom its founder in his turn brought over from the Continent, assisted in all probability by the operatives from Jarrow and Wearmouth; and it is said to have been the finest ecclesiastical edifice north of the Alps. Wilfrid (who was a Northumbrian by birth and received his education at Lindisfarne) had obtained Hexhamshire as a gift to religious uses from Etheldrida, Egfrid's queen, and he dedicated the church to St. Andrew. The learned prior, Richard of Hexham, in his "*History of Hexham Church and Bishops*," tells us that it was commenced about 674, and was built by masons brought from Rome; and that, through all parts of its foundations, it had "crypts and subterraneous oratories, and winding "passages." And William of Malmesbury says of it: "'Twas "wonderful to see what towering Buildings were there erected, "how admirably contrived with winding stairs, by Masons "brought (in Prospect of his great Liberality) from Rome; "insomuch that they seemed to vye with the *Roman* Pomp, and "long outstruggled Time itself." The stones are said to have been "polished" or dressed in a manner previously unknown. Mackenzie gives the following description of the abbey, as related by Richard: "The splendour and sublimity of the "building was considered the wonder of the age, and excited "the surprise and admiration of historians. Secret cells, and "subterranean oratories, were laid with wondrous industry "beneath; walls, in three distinct stories, of immense height "and length, and supported by well-polished columns, were "erected above. The capitals of the columns, the *arch of the* "*sanctuary*, or the chancel, and the walls themselves, were "decorated with historical, fanciful, and unknown figures, "projecting from the stone, and with pictures of various "colours, and of most ingenious device. The body of the "church was everywhere surrounded with aisles and porches, "which, by incommunicable art, were distinguished with walls "and spires above and below. Various and most curious

"galleries leading backwards and forwards artfully communi-
"cated with every part of the building. In these spires and
"galleries innumerable multitudes might stand around the
"body of the church, and yet remain unseen by those within.
"Oratories, as secret as they were beautiful, were with diligence
"and caution erected in these towers and porches, and in them
"were fair and well-appointed altars. . . . . The church
"was surrounded with a strong and high wall, and aqueducts
"of hollow stone passed through the midst of the town for the
"use of the offices." Some of Wilfrid's spires and battlements existed in Richard of Hexham's day, and a portion at least of the present crypt is said to be the undoubted work of Wilfrid's masons. It is more than probable that older buildings were utilised as quarries for supplying stone for the new structure, inasmuch as portions of the old walls of the church and chapter-house have marks upon them which are admittedly Roman.

The abbey appears to have escaped in great measure the ravages of the Danes in 875, for the walls were standing in 1083, although roofless after many assaults, and a restoration was effected by Eilaf. "In 1112, Thomas, Archbishop of York,
"placed at Hexham a prior and regular canons of St. Austin,
"and caused the monastic buildings and the cathedral, which
"had been for some time in ruins, to be again erected." (*Border Antiquities.*) As late as 1167, when Eilaf's grandson Aelred died at Rievaulx in Yorkshire (of which place he became abbot after leaving Hexham), the abbey was still standing and was used as a residence by the monks; but the Scots made repeated incursions, and to their ravages may be ascribed the ultimate destruction of St. Wilfrid's work.

The Travelling Bands.

The restoration of this and other church buildings during the troublous times, may fairly be presumed to have been carried out by craftsmen as well versed in Masonic mysteries as the original builders, and thus support is given to the tradition of travelling bands or lodges of operative masons having been employed on all great architectural undertakings; and that Northumberland most actively engaged the fraternities is evinced by the numerous churches, castles and strongholds, the

remains of which still adorn the county; for from this period it is proposed to treat only of that portion of Northumbria lying between Tyne and Tweed.

Tynemouth Priory.

Tynemouth Priory was also among the structures so reared by our ancient brethren, the very ruins of which reveal the skill with which they were built. Of this place Gibson, in the preface to his "*Monastery of Tynemouth*," writes: "In archi-"tectural character the edifice was unique; and it must have "formed one of the most beautiful of the many ecclesiastical "structures which the piety and surpassing taste of the church "builders of the Middle Ages raised in England." The Saxon monastery having been partly destroyed in 866, during the ravages of the Danish adventurers Hungar and Hubba, and the restored building utterly destroyed by other Danes in 1008, Tosti, Earl of Northumberland, about 1065 began the foundation of the new monastery, which was completed early in the following century by Earl Robert. About 1220, the prior and monks began to erect a new and more magnificent conventual church, incorporating the original Norman building of Earls Tosti and Robert, and the present upstanding stones are the ruined fragments of the priory so enlarged.

Lindisfarne.

Aidan's original church of Lindisfarne (erected by command of King Oswald about 634) was of split oak, and covered with reeds; but when Eadbert succeeded St. Cuthbert in the see in 688, "he began and completed the monastery or cathedral, "which he built of stone and covered with lead, the remains "of which are still standing. After having finished this pious "work, he caused the body of St. Cuthbert to be removed into "a magnificent tomb prepared for it on the right side of the "high altar." (Sykes' "*Local Records.*"

Reginald, the Durham monk, who wrote in 1165, gives this account of the building of the priory of Holy Island, the edifice which is even now so interesting in its ruins: "By "command of the bishops of Durham, there once dwelt at

"Lindisfarne with the monks one of their own body, by "name Œdward, whose high regard for religion, whose strict "adherence to the rules of his order, and whose unvarying "urbanity of manners, had rendered him an universal favourite. "He associated with the monks, because he took an honest "interest in their pursuits, and felt the importance of salutary "discipline; and to the knights he had endeared himself by "his courtesy and magnificence. His main anxiety was to "increase the possessions and improve the buildings of his "church, and with these feelings he erected upon the island, in "honour of St. Cuthbert, a church new from its foundation, "which he finished of square stone, with all the elegance of "workmanship. The stone, of which there was a lack upon "the island, was brought in wains and carts from the adjacent "coast, and the men of the neighbourhood willingly lent an "helping hand. There is, indeed, enough of stone upon the "island, but as it becomes cindery by the spray of the sea, "and is apt to break into small particles, it would have been "unfit for so large a building. Its fragments, however, served "to fill the interstices of the walls. Crowds of thirsty "labourers, who had passed over to the island with stones for "the new building, were, by Œdward's interest with St. "Cuthbert, enabled to drink for a whole day from a cup which "was never once replenished by mortal hand." Here we have the first record of our ancient serving brethren's requirements having been attended to, when called from labour to refreshment.

Lindisfarne suffered, with the other monasteries, by the ravages of the Danes; and after the wave had subsided, works of reparation and edification progressed at the hands of the craftsmen, directed in many cases by the spiritual brethren who had made architecture a study. The Holy Island had its periods of repair; but probably the most thorough renovation of its fane took place in 1093 or 1094, as the existing masonry points to a later date than that of Eadbert (or Œdward).

The author of "*Border Antiquities*," under date of 1068, says: "At this period, it has been ascertained, Sir John Mitford was "in possession of Mitford Castle, Northumberland. The

"origin of this building is involved in obscurity: it is sup-
"posed to have been erected a short time previous to the
"conquest, but neither its date nor its first owner is known."

The Monks and the Masons.

The beautiful priory of Brinkburn was founded by William Bertram, second Baron of Mitford, in the reign of Henry I. (1100-1135). The buildings appear to have been erected by Osbert Colutarius, or Solintarius, on land granted by Bertram to the monks of St. Mary at York; but whether Osbert was the head of the masons of the monastery, or master of a band of independent operatives, cannot now be ascertained. The early masons were probably to a certain extent under the direction of the monks or priests for whom they worked; but Bro. Gould thinks ("*History of Freemasonry*," vol. 1, p. 327) "that
"the operative masons had a much larger share in the con-
"struction of those buildings than is usually supposed, inas-
"much as they were to a very large extent the actual designers
"of the edifices on which they worked, and not the mere
"servants of the ecclesiastics. Some isolated unions of these
"men, in their later development, which, from causes we
"cannot trace, contrived to escape the great cataclysm of the
"Reformation, may have survived in the 'Four Old Lodges,'
"the parents of modern Freemasonry; and if this supposition
"is well founded, their descent from the mediæval builders
"being legitimate, their pride is equally so." This view of Bro. Gould will be found to have received striking confirmation in the history of Border masonry.

CHAPTER II.

Norman Masonry, and the Development of the Craft.

(*Period:* 1154 *to* 1368.)

IT is impossible to follow the history of every large building work undertaken by the early craftsmen in the county; but the few that have been and will be selected may be taken as fairly indicative of the whole, as object-lessons illustrating the development of the Craft.

Northumbrian Castles.

In the reign of Henry II. a great architectural movement took place throughout the whole of England, and it was during this era and the reign of Stephen that nearly all the most important Norman keeps were erected in our country. Beyond all of them, Bamborough is the most imposing for situation and the largest in extent. This fortress was almost completed before the commencement of the second Wark Castle, which was begun about 1158, and completed in 1161; and in the Royal records it appears that work was proceeding at Bamborough in 1164 and 1168. At this period there were undoubtedly men of substance engaged in mason-work; for in the Northumberland Pipe Rolls (referring to the importing and carriage of goods) occur the names of William the Moneyer, Gervase the Physician, Baldwin the Goldsmith, Walter the Dyer, and Maurice the Mason. The first of these farmed the mines of Cumberland and furnished bullion to the Exchequer; while the fact of the other names occurring in the Roll shows their possessors to be men of substance; and Maurice the Mason was most certainly a Master Mason, who employed a band of men, for, from the same Pipe Rolls we learn that he was the builder of the tower, or Keep, of the castle at Newcastle, the erection of which was commenced in 1172, and in 1175 a gratuity of 20s. was given by the King's brief to Maurice. The total cost of building the Keep, extending over six years, was £911 10s. 9d.

According to John of Hexham, the castle of Morpeth was in existence in 1138, and Hodgson says that the tower is built of "squared stone."

As throwing further light upon the building operations of this period, the following extract from Raine's "*Northumberland and Durham*" will be found interesting: "1194.—Bishop "Pudsey, having, at the time of his accession to the episcopal "throne of Durham, found the castle of Norham in a great "measure defenceless; to remedy the defect, he, this year, built "a magnificent tower, a portion of which is still splendid in "decay. To obtain the aid of the neighbourhood, he equipped "his architect with a fragment of the winding-sheet of St. "Cuthbert, which had been purloined during the translation "of the saint, and for a sight of this precious relic the natives "of the north gladly contributed their aid to the Dungeon "Tower." This castle had been first built in 1121 by Ralph Flambard, Bishop of Durham; and in 1138, within seventeen years from the date of its erection, it was taken by the Scots, under David I., and almost entirely demolished. We thus see the ecclesiastics engaging in the erection and repair of fortresses—probably because the bishops of Durham were territorial as well as spiritual princes, and granted charters to the monks, imposing conditions as to furnishing materials and labour for the fortifying of the diocese, which then extended to the Tweed. The Earls of Northumberland had made their grants in similar fashion. This we find especially in the "Tinmuth charters," by which the monks had lands and quarries throughout the county assigned them, not only for the repairs of the priory and chapels, but for all such purposes as the lord paramount might require. In 1147, Henry, Earl of Northumberland (eldest son of David I. of Scotland), granted by charter to the "Church and Monks of Tinemouth, and "their tenants, acquittance from the work of erecting castles "in Northumberland." Notwithstanding this, the Barons of the county frequently called on the monks to furnish men and materials for the building and repairs of their strongholds; whereupon complaint was made to King Stephen, who granted a charter at York, in 1148, addressed to his justices and sheriffs, and barons, and all his ministers in Northumberland, commanding "that the Church and Monks of Tynemouth, and

" all the lands and men of that church, be free and discharged
" from the works of the New Castle, and all Castles in North-
" umberland, the gift being of the King's proper alms."

Alnwick Castle had a Roman foundation, on which a Saxon fortress was erected, a small portion of which remains; but the Norman structure was built early in the 12th century by Eustace Fitz-John, who had married Beatrice, daughter of Ivo de Vescy, baron of Alnwick and Malton. It appears to have been completed by 1147, at which time Eustace Fitz-John built Alnwick Abbey.

Bridge Building, and the Walling of Towns.

The building of bridges, being a work of charity almost as sacred as the upholding of the churches, was frequently undertaken by the clergy, and the services of the bands of masons were requisitioned for this purpose. Throughout Northumberland some of those ancient structures and the remains of others are to be seen at the present day. The walling of the principal towns, and the erection of the necessary towers and gateways in connection therewith, gave further employment to the masonic fraternities, and many excellent specimens of their handiwork in this respect are to be found in the county. The walls, towers, and gates of Newcastle-upon-Tyne, from their first erection in the reign of William Rufus,* with their subsequent extensions, must have given the masons pretty constant employment, when we consider the knocking about that the walls frequently received during the border frays. And that Newcastle masons were skilled men who built well, is clear

---

* That William Rufus is justly credited with this work appears from the rhyming chronicler John Hardyng, who, writing about the middle of the fifteenth century, says:—

He buylded the Newcastell upon Tyne,
The Scottes to gaynstande and to defende,
And dwell therin: the people to enclyne
The towne to builde and wall as did append,
He gave theim ground and golde ful great to spend,
To buylde it well and wall it all aboute,
And fraunchised theim to paye a free rent out.

from Leland's "*Itinerary*," vol. 5, p. 114, where it is said: "The "strength and magnificens of the waulling of this towne far "passith al the waulles of the cities of England, and most of "the townes of Europe." This was written in the 16th century, when the best of the work was still in evidence.

The Art carried from Hexham to Melrose.

It was in the 12th century, so rich in records of architectural skill, that the Masonic influence would appear to have crossed the Tweed and penetrated those districts which had so long resisted the higher civilising influences. We have seen how the introduction, by Benedict Biscop and St. Wilfrid, of the Continental bands of artists and artisans, extended the beauty and utility of Masonry, and how the ecclesiastical and military requirements of intervening centuries had established the art most firmly on English soil; and we shall presently see how the operatives in possession of the most delicate mysteries of the Craft carried their knowledge across the Border, and gave to Scotland one or more of those holy shrines wherein the highest attributes of architecture are revealed, even in the crumbling ruins which still survive. And fitting it was that, centuries later, the Speculative Masonry which Scottish operatives evolved from their old-time traditions and skilled knowledge, should have been first communicated within the Anglian border, on the banks of the Tyne, as will appear in due course.

The exact order of precedence in which Alexander I. and David I. of Scotland founded the religious houses, is immaterial. The first cathedrals appear to have been built by David, and embraced Dunfermline, Kelso, Holyrood, and Melrose. David's desire to have buildings of that kind must have been aroused by what he had witnessed in Northumberland, which he had visited both on warlike and on peaceful occasions; for in addition to the struggles which culminated in his compromise with Stephen, it must be remembered that he had married the widowed daughter of Waltheof, the last Anglo-Saxon Earl of Northumberland, and this relationship led to the appointment, with Stephen's consent, of David's son Henry to the earldom. King David of Scotland would therefore be aware of the beauties of Hexham and the

skill of the builders who had restored it to its former state. We have seen that this restoration was commenced in 1112, and the place was certainly still standing in 1167. The son and grandson of Eilaf the restorer were monks of Hexham, under whose eyes, and probably under whose direction, the latter part of the work was done. As usual in those days, the missionary spirit took away from Hexham the grandson Aelred, and we next find him at Rievaulx, in Yorkshire, the building of which abbey would require skilled architects and operatives, who accompanied the new abbot, their number being no longer required at Hexham. To this fraternity of Cistercians, called the "Monks of Rievalle," the Scottish King granted the lands of Melrose, and founded the Abbey, which was commenced in 1136 and consecrated in 1146. Those monks were the first of the Cistercians to enter Scotland. It does not require any stretch of the imagination to picture the Abbot of Rievaulx, on the receipt of the Royal Charter, giving orders for the building of the new Abbey of Melrose. With the beauties of Hexham (of which he had compiled a history) fresh in his mind, with the knowledge that his grandfather, Eilaf Larwar, had restored the work of St. Wilfrid, and that his own father, Eilaf the younger, had adorned the church with choicest work, he would at once summon the Master Builder whose band or lodge had proved the cunning of their craft, and give orders for the work to be undertaken on the lands newly granted by the Scottish King. Here, fortunately for the Masonic student, there is a concatenation of events extending from Monkwearmouth and Hexham to Melrose, which amply supplies the absence of written records, and justifies the Northumbrian Mason in a feeling of pride that his province can furnish historic material by which the story of the Craft may be pieced together. That the men who designed and built Melrose had the highest skill and experience, the remains of their work (or according to some, what remains of the *copy* of their work) attest; that their experience was gained in districts further south is demonstrated by the facts that (*a*) this was the first of the Cistercian buildings in Scotland, and (*b*) that they were employed by the Hexham priest who had become Abbot of the monastery to whose monks the Royal grant was made; and the skill of the builders was due to the knowledge gained by admission to the mysteries of some form of lodge or band, wherein theoretical and practical

teachings prevailed. The latter point is emphasised by the numerous "Masons' Marks" found on the stones of Melrose, pointing to a confraternity in which rules of working for the common end were known and enforced, whether this was the original community of the twelfth century or their later brethren of the fourteenth century. To Mark Masons especially, those eloquent signs of brotherhood and perfect order speak forcibly as being the same language which, on the continental cathedrals, and even (as we are told by our venerable Bro. Canon Tristram, F.R.S.) on the foundations of Solomon's Temple, proclaim to all who care to know, the firm basis on which many of our traditions rest. There is *some* written evidence of a lodge having existed from the commencement of the building; for Bower states that in the town of Melrose, "There is a Lodge of Freemasons belonging to St. "John; in the Lodge is an old picture bearing the Masons' coat "of arms, with an inscription of '*In deo est omnes fideo;*' below "the arms is 'John Morvo, first grand-master of St. John's "Lodge, Melrose, anno dom. 1136.'" ("*The Abbeys of Melrose*," 1822, pp. 66, 109.) The coat of arms and inscription, however, must have been executed some centuries after the building of the abbey; and in the absence of information as to the sources of knowledge open to him, it is not advisable to place too much reliance upon what the historian has written. I prefer to rest upon the facts previously set forth; but it is only fair to those who claim a continuity of the lodge from the foundation of the abbey, that attention should be directed to the following extract from Laurie's "*History of Freemasonry in Scotland*," 1859 (p. 383): "There is a Lodge in Melrose with a charter said to "be dated in the early part of the 12th century, whose office-"bearers it is averred have in their custody books and records "going back for nearly the last 300 years. This is the only "lodge in Scotland not in connection with the Grand Lodge." This is the St. John's Lodge of Melrose, which in 1891 was brought into the register of Grand Lodge, and became No. 1[2] on the roll.

Priests and Warriors on the Borders.

As Wark in time will be seen to have played an important part in Border Masonic history, I propose here to emphasise the intimate connection between Rievaulx, Melrose, and Wark

in the twelfth century. The original Wark Castle was standing in 1138, while the masons from Rievaulx were engaged in the building of Melrose. The garrison of Wark held out for some time against William, the son of Duncan I. and nephew of David I., and the place was so closely invested that there was great danger of all the inhabitants perishing by famine. During the siege, King David, with a further army, had made his way to Yorkshire, where he was defeated at the famous Battle of the Standard in 1138. One of the most conspicuous Englishmen in that engagement was Walter D'Espec, the Lord of Wark, who had great estates in Yorkshire, and was the lay founder of the Abbey of "Rievalle," or Rievaulx. Finding that the Scots after their defeat at Northallerton were pressing the siege of Wark, and the garrison were in direst extremity, Walter D'Espec, as Mackenzie informs us (p. 353), "Willing "to preserve so brave a corps, sent the Abbot of Rievalle with "his command that the garrison should surrender the place, on "whose arrival a treaty was entered into, in consequence of "which the garrison capitulated, and were permitted to march "out of the castle under arms, with twenty horses provided "them by the Scotch king. On this evacuation the castle was "demolished and the fortifications were rased; but King "Henry ordered the fortifications of Wark to be restored." This was done, as we have seen, in 1158.

The Abbot of Rievaulx, so commissioned as the messenger of peace, was the same Aelred, son and grandson of the Hexham restorers, who went from Hexham to the building of Rievaulx, who carried out the erection of Melrose between 1136 and 1146, and who died at his Yorkshire abbey in 1167.

Masons Becoming "Free."

King Alexander II. of Scotland in 1249 published a code of Border laws by the title of "Leges Marchiarum," or Laws of the Marches, in which work he was assisted by twenty-four knights belonging to both kingdoms, who were sworn on the part of Henry III. by Richard de Charny (Sheriff of Northumberland), and by the Sheriffs of Roxburgh and Berwick for the King of Scotland, to make a true return. This code contained fourteen clauses, one of which related to the methods of recovering fugitive bondsmen. (*Hartshorne.*) This latter clause

serves to remind us of the condition of the people in the feudal days of early England, and may help to enlighten us as to the manner in which the term "freemason" came to be used. Below the estates of knight and esquire were freemen and villeins, the latter of whom were bound to the lord of the manor, and might not remove from his land without permission, being practically in a state of serfdom. From the itinerant character of the bands of working masons at this time, when their services were sometimes required for a limited time at one place, and then they were employed on other work at a distance, it is evident that in many instances they were not bound to any particular manor, except in the case of such rough labourers as were not entitled to participate in the finer work, but acted as "serving brethren" only, and would not be admitted to the mysteries of the meeting-places where instruction was given and the work perfected. Where a band of masons remained attached to a baronial castle or series of castles under one lord, or to ecclesiastical communities, they might, if labourers, be bound in villeinage; but if free men, they would enter into agreements through their master-mason to do the work of the over-lord, or abbot, and would be "free" masons, subject to such voluntary agreement, but not bondsmen in the sense in which the villeins were. I offer this suggestion as a contribution to the vexed discussion as to the origin of the term "freemason," and would point out that there are numerous instances in the mediæval annals of Northumberland in which fugitive bondsmen have been pursued into other manors and proceeded against, either under the Border code or at English common law. Where the claim was established before the itinerant justices, it was decided that the lord should have seisen of the body of the fugitive as his bondman, with all his goods and chattels. Where the defendants succeeded, it was on a plea that they were free men, and in some instances there was a further plea that they were "of a free stock." Here may be the origin of the requirement that a mason should be "free by birth," and not merely made free after having been born a bondman or villein.

It is well to bear in mind that it was only during the period between 1200 and 1400—or even later—that throughout England generally the bond handicraftsmen gradually became

free workmen, and ultimately formed free craft guilds. Whether or not the masons, by reason of their itinerant character as pointed out above, had obtained the "free" character at an earlier period than the others, it is difficult now to say; but the earliest mention of "freemason" in connection with actual building operations is said by Gould to occur in 1396, while the first mention in a Statute of Labourers of "*frank*" mason is in a statute of Henry VI. in 1444, which, in a subsequent statute of 1495 (11 Hen. VII. c. 22) is rendered "*free*-mason."

Bands of Masons.

In the 13th century abundance of work was provided for the masons, for not only were new fortresses built to protect the possessions of the landowners, but the raids of kings and subjects destroyed the fortified dwelling-places of the nobility. Thus, in 1215, according to Redpath, King John burnt the castles of Wark, Alnwick, Mitford, and Morpeth. This necessitated the keeping of a band of masons at most of the centres to repair damages, and extend and beautify the buildings; and in Hartshorne's "*Border Antiquities*," at page 238, we read that: "In 1218 there were other bands of masons than those of "Prudhoe and Alnwick; for Philip de Ulecote commenced the "erection of a castle upon his manor at Nafferton, taking the "materials from the Roman wall in the vicinity; but Richard "de Umframvil having complained of the injury this rising "fortress was to his castle of Prudhoe, the crown immediately "issued a writ to Philip de Ulecote commanding him to desist "from its further prosecution." It was Odinel de Umfravil who had built the oldest portion of the present castle of Prudhoe, and he defended it with success when it was assailed by the Scottish King, William the Lion, in 1174.

It was about 1240 that John de Vesci built Hulne Abbey, with his "band of masons" located at Alnwick.

Ford Castle was built by Sir William Heron in 1287, and Mackenzie states that two old towers, one on the east flank and one on the west, are the only remains of the old castle which are retained in the present edifice. The modern castle was "re-edified" in 1761, and completed in two or three years,

by Sir John Hussey Delaval. Sir John and the masons of the place play a very important part in our history, as will be seen later.

St. Mary's Church, Gateshead, is mentioned in 1291, and Brand says that: "The shape and hewing of its stones "prove that it has been built out of the ruins of some Roman "edifice."

Between 1296 and 1300 the Scots ravaged Hexham, and the workmen of the monks were afterwards busily engaged in restoring the abbey.

According to Hodgson, 1339 is the period from which the still venerable pile of gray and massive ruins of Blenkinsopp Castle dates its origin, when "Thomas de Blenkinsopp" had a license to fortify his mansion on the borders of Scotland.

Northumbrian Masons in the Midlands and on the Welsh Borders.

As we advance into the 14th century, the indications of the building industry having been exercised by bands of trained workmen, maintained in centres by the great landowners, and utilised at greater or less distances as circumstances required, become still more numerous and distinct. The Umfravilles of Prudhoe had become Earls of Angus, with strongholds in Rutland and on the Welsh borders, and they held Bamborough, in which fortress, as well as in Prudhoe, they confined their Welsh prisoners; so that there was evidently good travelling between Northumberland, Rutland, and Wales; and the masons of the north, when not required on their lord's work in this locality, were naturally drafted to the other Umfraville possessions. In the reign of Edward II. (1307-1327) Gilbert Umframville, third Earl of Angus, married Matilda de Lucy, who, after his decease, took for her second husband Henry de Percy, Lord of Alnwick, Earl of Northumberland, and brought with her, besides other great possessions, the castle and manor of Warkworth, and the castle and barony of Prudhoe; these estates were settled on the Earl of Northumberland, on condition of his quartering the arms of Lucy with those of Percy.

In 1327, Roger de Manduyt, constable of Prudhoe Castle, was ordered to mend and repair it, and to construct a certain "pele" or bastel-house without the gates of the castle; and the work subsequently done in pursuance of this order is said to have been almost certainly the work of the same masons as were employed at Dunstanborough and Alnwick Castles. The Rev. C. H. Hartshorne, in his "*Antiquities of Northumberland*," in pointing out many characteristics and peculiarities of workmanship as determining the age of an early building, says (at page 201): "To these evidences may be added those which are "afforded by instituting a comparison betwixt different Masons' "Marks. There is not much to be drawn from the character "of the marks themselves, since they seem to have varied little "from the remotest time when they were expressed by the stone-"cutter down to our own day. Yet there is a certain congruity "and accordance betwixt them during the same epoch. Thus "the marks on the works of the first Lord Percy at Alnwick "are identical with those to be seen at Dunstanborough Castle. "This is a valuable illustration of the subject, since it serves "to show that the same workmen were employed at each place; "the period of the erection of these two castles being only two "or three years asunder. Such an apparently trifling observa-"tion is, moreover, the means of teaching us another lesson in "examining the age of castles in Northumberland. For when "we look at the barbican at Prudhoe, if the eyes do not detect "a difference of age between that and the gateways, in the "double size of the ashlars and by the method in which they "were wrought, the absence of Masons' marks in the latter "(which is the earlier structure), and their existence in the "former, at once proves them to belong to a different time. "This, however, is still an imperfect examination, as a closer "scrutiny detects the same Masons' marks we have been "familiarised with at the castles of Dunstanborough and "Alnwick. So that the very same workmen were unquestion-"ably employed on all these three structures. Nor is it "asserting too much to speak in positive language regarding "the transference of the workmen from one building to the "other. Nothing would be more likely to happen in an age "when stone-masons were not abundant. It is a well-known "fact, that Edward I. built his fortresses in North Wales by "the aid of masons from Rutlandshire, and the distance

"between the castles just mentioned is so trifling, that when "one work was completed, they would naturally seek employ-"ment on the other, just in the same way as the masons who "built the castle of Ford for William Heron, in the 13th of "Edward III., proceeded two years later with the erection "of Etal for Robert de Manners. Though only a gatehouse "with a solitary tower remains standing here, and not much "more of the original structure at the former place, it is "very easy for an eye practised in anatomising ancient "architecture to detect the conformity, as well as the resem-"blance of the stone-cutting exhibited by each. Without "doubt, some of the same workmen helped to build the castle "of Thomas de Muscamp at Barnmore in the 15th of Edward "III., as well as the castle of Robert Bertram at Bothal in the "17th year of the same reign." Mr. Hartshorne is here dealing with the period in which the battles of Cressy, in France, and Neville's Cross, near Durham, were fought.

The Umfravilles, besides the barony of Prudhoe, had the manor of Hambleton in Rutlandshire, and, as before pointed out, the masons of the barony were employed at the manor in Rutland when not required in the north, and probably from this band King Edward I. drew his workmen for work on the Welsh castles, where the Umfravilles appear to have spent a fighting time.

Journeymen.

It must not be supposed that all mason work was carried on at this time by the lodges under the direction of a master mason; for trivial erections and repairs appear to have been done by craftsmen on "journey" or day work. Thus, in the Sheriff of Northumberland's accounts for 1356, Alan de Strother (the Sheriff) debits himself with "costs and expenses "incurred by him in the repair of the various houses within the "king's castle of New Castle-upon-Tyne," and among them are payments to two masons, John Letwell and William de Castro (or of the Castle) who each received 2s. 6d. a week for pulling down old work, and 5s. per week for dressing stone and working on the walls; while a number of labourers received 3½d. per day each. All materials appear to have been supplied and paid for by the sheriff. The more elaborate and extensive operations

of building would continue to be undertaken, throughout the county, by the master masons, whose lodges carried on the work under their direction and tuition.

The "Hermitage" of Warkworth.

Between 1310 and 1312, Alnwick Castle was completely renovated by Henry de Percy, the first Earl; also between 1425 and 1450, by Henry Percy, son of Hotspur, who had a great passion for building, as he procured the Royal license for embattling the town of Alnwick in 1434. He also re-built the Keep at Warkworth, which had been erected about 1158 by Roger Fitz-Richard. The "Hermitage" of Warkworth, excavated in the cliff by the river-side, in the latter half of the 14th century, is evidently the work of masons, or men skilled in fine architecture and the use of tools. It was a chantry connected with the castle, and the legend given in the well-known ballad is "more poetic than reliable." The reason for the survival of this specimen of work is thus ingeniously given by Bro. Sir Walter Besant in his preface to the 2nd edition of "*Westminster*": "I have visited a great many churches with "the view of finding traces of the anchorite's cell. It is strange "that not a single cell survives: on the other hand, it is "equally strange that there are so few hermitages. The "anchorite had his cell in the churchyard, close to the wall, in "which was a 'squint' for him to assist at Mass. They "naturally cleared away the cell when its purpose existed no "longer. On the other hand, the hermitage, where it was cut "in the rock, as at Warkworth and at Royston, could not be "cleared away without a great deal of trouble. It therefore "remained."

Sir Robert Bertram, in 1343, obtained from Edward III. a license "to kernellate his manse at Bothal, and to make a "castle or fortalice of it."

St. Nicholas' Lantern Steeple.
The Crowning Triumph of Mediæval Masons.

The Church of St. Nicholas, Newcastle, is said to have been rebuilt from 1359 to 1369, with the square tower which now exists. On this tower, between 1422 and 1461, the graceful lantern steeple, which is unique as a piece of masonry, was

raised, and the original peal consisted of *five* bells. The following riddle, preserved in Grey's "*Chorographia*," is said to have been made by Ben Jonson, the poet, concerning this tower and steeple:—

> My altitude high, my body four square,
> My foot in the grave, my head in the air,
> My eyes in my sides, five tongues in my womb,
> Thirteen heads upon my body, four images alone;
> I can direct you where the wind doth stay,
> And I tune God's precepts twice a-day:
> I am seen where I am not, I am heard where I is not;
> Tell me now what I am, and see that ye miss not.

The following account of this perfect piece of work, given in Mackenzie's "*Newcastle*" (p. 254), will best describe its beauties and the skill of our ancient brethren: "This beautiful steeple "is 193 feet 6 inches high. The height from the ground to the "top of the battlement measures 117 feet 9 inches, and to the "bottom of the lantern 138 feet 6 inches. The masonry is "executed in the bold manner of the Associated* Free and "Accepted Masons. Most of the stones are such as the work-"men might have carried under their arms. The tall, stately, "and elegant pinnacle at the top, is hollow within, and built "with stones only four inches in breadth! The other pinnacles "are also remarkably light and ingeniously constructed. The "lateral pressure at the butment of the intersecting arches "is counteracted by two strong oak beams, which are preserved "by being covered with lead. Indeed, in every part, the skill, "science, and ingenuity of the architect are manifest." And in another part the writer says: "This is one of the noblest "and most admired structures that adorn our island. It "exhibits an originality, boldness, and magnificence, which "render it an architectural prodigy. Viewed at a distance, "the whole combines to produce one grand effect; and "examined closely and in detail, the happy application of the "principles of arcuation, of thurst, and of pressure, to every "part, excites the greatest surprise and delight. The orna-"ments also, though simple, are appropriate and significative. "All, indeed, must concur in admiring the refined taste and "consummate judgment of the architect, who, without any

* Probably a misprint for "Ancient."

"servility of imitation, has produced this triumph in English "art, which rivals in execution, and surpasses in ingenuity, "the proudest edifices of the ancient Greeks and Romans. . "... Its resemblance, in the general outline, to an "imperial crown, has given rise to many vague suppositions. "Others, again, have supposed it to be an imitation of the "ornamented cover of the box in which the consecrated host "was preserved. But it more probably is the creation of a rich "and refined fancy, corrected by scientific and mathematical "principles." And Brand says that: "No idea of the elegance "of the design of the forgotten architect, or lightness of the "execution of the masonry of the pinnacle or upper part of "this steeple, can be conveyed by descriptions of the pen." Indeed, there is an agreement of opinion that the designing brain and the labouring arm have in this specimen of masonry given to the world an inimitable example of Wisdom, Strength, and Beauty.

A view of the steeple, as at present existing, is given in the beginning of this book. The church is now the Cathedral of the diocese of Newcastle.

When the rebuilding of the chancel of St. Nicholas was commenced, in 1368, the chaplain (Robert or Roger de Merley) is related to have been found, by an emissary of the Bishop of Carlisle, chipping at the stones in person; showing that the close connection between the ecclesiastics and Masonry continued well through the Middle Ages. It is said that this Roger de Merley was a member of a noble family, and that even at this time "no monk, however well connected, was exempted "from the duty of work."

CHAPTER III.

Masonry an Organised System.

(*Period:* 1380 *to* 1598.)

THE earliest copy of the "old charges" of British Freemasons, known as the Halliwell MS., dates from about the end of the fourteenth or the beginning of the fifteenth century; and this old parchment, with other similar records of the fifteenth and sixteenth centuries, may be relied upon as showing that the Masons assembled for purposes of the Craft at this time, did so in a regular manner, having the sanction of some earlier working body, which, by furnishing a copy of the Constitutions and Traditional History, authorised the further communication of such secrets as were possessed by the fraternity. Not that there was any central or supreme authority which gave this warrant; but it is supposed (and everything concurs to afford ground for the supposition) that when it became necessary or advisable for a lodge to "swarm," by some of its craftsmen being required to execute work at a distance, a copy of the Constitutions was made and entrusted to an expert brother who should have charge of the new work as Master Mason, with power to take apprentices and instruct them in all that was necessary. In later times we find this system was pursued in Northumberland; and from the many copies of "Constitutions" or "Charges" which have been published, it would appear that the custom was universal in England and Scotland. When it first began, it is difficult to determine; but the Halliwell MS. was doubtless itself a copy of an earlier document, and shows unmistakably that operative lodges of Freemasons were working in the fourteenth century, with many of our present traditions as part of their teachings. Bro. Gould considers the scribe of this copy of the Old Charges to have been a priest, who evidently had access to old Masonic documents; and some of the other manuscripts appear to have been copied by ecclesiastics. Bro. Lyon, in his "*History of the* "*Lodge of Edinburgh*," draws attention to the remarkable fact

that *all* Scottish versions of the old charges are of English origin; and this tends to confirm the view that the original builders who carried operative Masonry into Scotland were members of an organised system, with a traditional history, trade secrets, binding obligations, and penal regulations for the good government of the Craft, which they passed on in due course to those who were found well qualified to superintend the work. In those old charges, in the relation of the "VII "Liberall sciences," it is set forth that Euclid taught "ye "scienc, Geometerie in practise for to work in stones all "manner of worthie works that belongeth to buildings as "tempels, castels and toures;" and it is to work of this character that all the early lodges or fraternities on both sides of the Border devoted themselves, so far as can be ascertained.

The first reference to a "luge," or lodge, in Scotland occurs in 1483, at Aberdeen; but in England it occurs a century earlier, in connection with Masons at York. It must further be remembered that during the thirteenth, fourteenth, and fifteenth centuries the guilds, or fraternities of workmen, were coming to the front as close companies in the towns; and even outside the walls of towns, those assemblages of craftsmen who were engaged on large operative undertakings were becoming more and more independent of the lords of manors and heads of ecclesiastical houses. Yet in many places they entered into articles or covenants of servitude, and abode in the vicinity of their chief operations.

A Master Mason's Contract.

As a specimen of the contracts made by master masons for the execution of work which they carried out by means of their lodges of workmen (employing them as required upon one or more contracts), the following relating to the construction of a coal staith in Pipewellgate, Gateshead, may be of interest, although just outside the boundary of the county. The translation is taken from Boyle's "*Vestiges of Old Newcastle and Gateshead*":—

Indenture made between William Syre and Thomas Fournays, for the construction of a *Staythe* of squared stone.

This Indenture made between William Syre of the one part and Thomas de Fournays, builder, of the other, testifies that the aforesaid Thomas has well and faithfully begun to make under a vow for the aforesaid William,

a staith on his capital messuage in Pypewellgate in Gatesheved, on the water of Tyne on the north side, containing in itself in length, eighteen feet in *le ground ebbe* of Tyne, equal in breadth with the breadth of the said messuage from the north side, and all at the cost of the aforesaid Thomas. So that the first hundred of taillstan [employed] in the said work, every taillstan will be two and a half feet, and the rest of all the taillstans will be three feet, and more rather than less, for the perfection of the said work. And the east side of the aforesaid staith will be firmly joined with *coglestan*, equally without defect. And that the said work will be done before the feast of St. Nicholas next after the date of the execution of these presents, unless it be hindered by tempest, flood, or, maliciously, by the people of the town of New Castle upon Tyne. And that the said Thomas will make for the said William a sufficient drain within the said staith, and for making and perfecting this work the aforesaid William will give to the aforesaid Thomas or his appointed attorney ten marks sterling of silver, that his work may be perfected without defect. In testimony whereof the aforesaid parties have alternately affixed their seals to the present indenture. Witnesses, Peter de Lewe, bailiff of Gatesheved, Alan Gategang, James Gategang, Peter the dyer, Roger Rede, Cuthbert the priest, and many others. Given at Pypewellgate, Sunday next after the feast of Saint Peter ad Vincula, Anno Domini, 1408. [August 5th, 1408.]

This, it will be observed, was the year in which the famous Earl of Northumberland, Henry Hotspur, was slain at Bramham Moor.

A Free Mason's Wages.

During the first half of the fifteenth century "the wages of "a free mason or master carpenter were, with diet, 4d., without "diet, $5\frac{1}{2}$d. a day; tiler, slater, rough-mason, mean carpenter, "and other artificers building by the day, with diet, 3d., without "diet, $4\frac{1}{2}$d.; other labourers, with diet, 2d., without, $3\frac{1}{2}$d. a day. "From Michaelmas to Easter, masons, carpenters, tilers, &c., "had a penny a day less, the days being then shorter." (*Welford.*)

The wages appear to have been the same during the remainder of the century. By the statute 6 & 7 Henry VIII. (1514), no free mason, master carpenter, rough mason, bricklayer, master tyler, plumber, glazier, carver, or joiner, was to receive more than 6d. a day without diet, or 4d. with diet, from Easter to Michaelmas, nor more than 5d. a day without, or 3d. with diet, from Michaelmas to Easter. But the master mason or master carpenter, who had charge of work with six men under him, was to have 7d. or 5d., according to his diet, all the year round.

Craftsmen in Situations of "Difficulty and Danger."

A Border mason must have pursued his calling under dangerous conditions in those days, when forays and battles-royal kept the district in a state of unrest, and it would seem to have been the custom for the craftsmen to stipulate for their wages to be paid and armour or a guard to be provided for them in times of war. This appears clearly in a report made in 1521, by Lord Dacre and Philip Dacre to William Franklyn, chancellor of the Bishop of Durham, concerning the state of Norham Castle. This is given in full in "*Archæologia*," and the progress which had been made in repairing the walls is thus noticed: "The lang waull betwix the inner ward and the "nether gate next the watre is fynysshed redie to the battaling, "and so it mistres no more for a necessite; for it is of high "xiiij yards and more, and besides the advantage of the bank "of Clen waull in sight. There is ashlars redie hewen, and "other filling stuff redie getten in the quarry, that nigh hand "wyll fynysshe the said four towrs being bulwarks, or at the "best wyll fynysshe thre of them. If it be warr, my lords "pleasure must be knowen, whedre his lordship will have the "work to go forward or to cesse; for if it continue and go "forward, my said lord must be chargeid with the wageis of "the same out of his coffres, during the tyme of warr, for "according to the covenaunts of indenturs, the wageis and fees "of the workman must go and find able men, whiche with "those that is covenaunted to be and remain in tyme of peas, "shall make the full nombre of lix, for the whiche I have "provided of harnes, to be above their jaks, of myn own "charge, for the deputie a complete curase, and for every of "the other an almane belett, a bever, and a sallett."

Buchanan the historian, who was present at the siege of Wark Castle in 1523, gives the following description of the castle, and thus furnishes an interesting picture of a border fortress at that time: "In the innermost area was a tower of "great strength and height; this was encircled with two walls, "the outer including a large space, into which the inhabitants "of the country used to fly with their cattle, corn, and flocks, "in time of war; the inner of much smaller extent, but fortified

" more strongly by ditches and towers. It had a strong garrison, " good store of artillery, and other things necessary for defence." The siege, however, once more played havoc with the walls and towers.

As showing the terms employed by the operatives at this time, it is noteworthy that in the accounts of the Newcastle Trinity House for 1539, are entries "for work in preparing " ashlars from the quarry for the lighthouses at Shields."

When the monasteries were suppressed by Henry VIII, the masons who had been employed in connection therewith, would be called upon to devote their attention to the fortresses and other large buildings, and in some instances, the priories were used as barracks for Royal purposes. Thus we find that while the small monasteries and nunneries were dissolved in 1536, the larger abbeys and priories were not suppressed until 1539, in which latter year Tynemouth Priory was taken possession of by the Crown, and the fortified parts were styled the Castle. In 1543, the King granted a commission to "Sir Richard Lee, " Antonio de Bergoman, and John Thomas Scala, Italians expert " in the skill of fortification," to view the state of Tynemouth Castle.

In the same year, Wark Castle was repaired by one Archan an Italian, at a cost of £1864 16s. 7d. (Mackenzie's "*History of Northumberland*," *vol.* 1, *p.* 355.)

Was there a Lodge at Wark?

In this connection, it may be well to refer to the Lodge of St. John Kilwinning, Haddington, which claims to be an offshoot of the "Lodge of Wark, in Northumberland, A.D. 1599." The Grand Secretary of Scotland (R.W. Bro. Murray Lyon) objects to this claim, and Bro. Gould, in his "*History of Freemasonry*," says: "I entirely concur with him in so doing, for I " have not succeeded in tracing either at that period." That is to say, he has not succeeded in tracing either a lodge at Wark or one at Haddington. With regard to the latter, there was undoubtedly a lodge at Haddington in 1599, and it was one of the five lodges to which the first of the "St. Clair Charters"

was granted about 1600. How long before this date it had existed is uncertain, but Bro. Laurie (in his "*History of Freemasonry in Scotland*," edition of 1859, at page 376) says: "The oldest record in possession of the Lodge St. John Kil-"winning, Haddington, is dated 1599, which sets forth that a "Lodge was opened in Gullane Church (now in ruins), upwards "of seven miles from Haddington, but for what purpose cannot "be made out, the writing being so illegible; but it is highly "probable that it was for the initiation of candidates, as subse-"quent Minutes bear that the Lodge was frequently opened for "that purpose in the Parish Church of Haddington." Bro. Lyon, however, in his "*History of the Lodge of Edinburgh, St. Mary's Chapel*," published in 1873, says that there are no earlier records than those of the Lodge of Edinburgh, dated 1599, but that "Haddington St. John Kilwinning claims to have been an "offshoot from the Lodge of Wark in Northumberland as far "back as 1599; but this cannot be supported by documentary "evidence. It was a party to the St. Clair Charter of 1600-01. "December 26, 1713, is the date of its earliest minute extant." Thus, although these two historians of Scottish masonry differ as to the existence of early minutes of the lodge, it is clear that it was *in existence* when the St. Clair Charter was granted.

The Haddington Lodge being thus traced back to "that period," it only remains to deal with the question of the mother lodge at Wark. Now, while the authenticity of the claim cannot be established from any contemporary Masonic records, such as minutes of the Wark Lodge, and therefore by direct and positive testimony, the fact of the repairs of Wark Castle having been undertaken in 1543 by the Italian Archan at a cost of £1,864 16s. 7d., is a piece of circumstantial evidence that raises a very strong presumption in favour of there having been a lodge of operative masons at Wark at or about the very time when it is claimed that an offshoot was formed at Haddington. From what we have already seen was taking place—not only in Northumberland, but throughout the kingdom—it is certain that so extensive a work, costing the amount which would be an enormous one in the sixteenth century, would be undertaken by a Master Mason who had gathered together a band of operatives "free" to engage on such work by reason of apprenticeship served and

secrets acquired, and "accepted" on account of their skill in the craft; and the right to meet would be evidenced by the recognised copy of "Old Charges." Whether Archan brought his craftsmen with him, or utilised an existing band at or near the scene of his labours, with recruits from neighbouring strongholds or suppressed abbeys, it is not necessary to inquire here. When he established his quarters at Wark, with the number of workers necessary for the extensive repairs of the gigantic stronghold, a "lodge" would of necessity be constituted, by whatsoever name it might be called, and whether or not the brethren had previously been members of one local or itinerant society. This is clear from the established practice of the time. The labours at Wark being ended, the lodge would not necessarily disperse; for castles up and down Tweedside had fared badly in the troublous times, and required repairs. Wark itself was at that time a place of great importance, consisting of a castle, a manor, and a village, although, as Mackenzie says: "It now possesses no vestige of its ancient consequence." What better headquarters for the operative lodge, whose members might execute their work in the surrounding district, on churches, bridges, castles, or mansions, while their families continued to reside in the village? The repairing of the castle was probably completed by the year 1549, for at that time Wark received the Earl of Rutland and his army after their Scottish expedition; and there is every presumption in favour of the lodge continuing in existence during the remainder of the century; so that the claim of the Haddington Lodge to a foundation in *or prior to* 1599, at the hands of the Wark masons, is not so preposterous as might appear if there were no proof that a large body of masons had actually been engaged at Wark.

The tradition of the Haddington brethren is, in fact, far from groundless, and there appears to be as much evidence in support of the claim as it is possible to have, in the absence of written records. Indeed, it is difficult to conceive why the brethren of Haddington should have selected for the stock from which they sprung, a non-existent body, at a place of no importance on the other side of the border, and distant thirty or forty miles! It is also to be said in favour of their claim, that if Masonic work of high character was required to be done at or

near Haddington (such as the erection of "Gullane Church"), the lodge at Wark would be a likely centre whence to draw a number of operatives with a Master in charge; and if, after this "swarming" from the parent hive, the brethren found constant employment in their new place of abode, they would continue to exist there as an independent operative lodge, which by evolution has become the speculative lodge of to-day. Haddington would in time give of its Lodge to neighbouring places; and if the supposition be correct that Wark sent its contingent to Haddington shortly after 1549, then the foundation of the lodge at Aitchison's Haven may also be accounted for. Laurie says that amongst the (confirmatory) Charters granted by the Grand Lodge of Scotland in 1814, was one to "the Lodge "Aitchison's Haven, which had been in existence from the year "1555." This lodge was one named in the St. Clair Charter; and its proximity to Haddington would warrant the belief that it was founded by the Wark brethren who had been there from the time of their castle being completed in 1549. We know that shortly after the reparation of Wark Castle, to which reference has been made, the castle fell into the hands of the Crown, and was so held at the time of the accession of King James the First in 1603, when all the fortresses on the borders were ordered to be reduced and dismantled; and Mackenzie says it is most probable that was the period when Wark was finally demolished. The Haddington and Aitchison Haven contingents would thus have no desire to return to Tweedside, where indeed their occupation was gone; and for the same reason, the Wark Lodge itself would migrate or be disbanded, and the village become a wilderness, in which no written record of its former distinction may be found.

The whole of this border-land, in fact, has borne its part, from time to time, in providing abundant work for the settled or migratory bands of masons, who wrought and taught in their lodges—although even the memory of their meetings has passed into oblivion, and the traces of their work are frequently faint and imperfect. Priories, churches, fortresses, and castellated mansions were almost as numerous in Northumberland as are now the collieries and manufactories, and each of them had its lodge or fraternity of operatives engaged in the building or repair of the structure. In addition to Wark, and other places

to which reference has been made (and only by way of sample of numerous others), I would instance the ancient castle of Heton, situate about three miles east by north from Cornhill, on the west side of the river Till. By a survey taken in the time of Queen Elizabeth, the castle is described in the following manner: "This castell of Heton hath bene a pleasaunt and "beautifull beuilding, in mannor square, with goodlie towers "and turretts, as yet remaininge, the Lyon's tower on the west "side thair of the south coyne or corner, and on the north "syde or pairte are mention of a vawlte that a hondreth horse "may stande in with a number of shelles and welles, that "haith been glorious bewldings and howsinge, now ruinowse, "and all in decaie." A farm and a few cottages now represent this ancient manor of the Greys of Wark and Chillingham.

Warkworth "Browghe."

In 1567, when Clarkson made his survey, Warkworth had a town or "browghe" grown up around the Castle, and the survey was partly directed to ascertain what accommodation could be afforded for the guests who visited the lord at the Castle and their retainers, and also what people were required for the good of the place. The report shows as regards this: "First that "wher ther be nowe remayninge within the sayd browghe as "partely is before towtched many persons . . . . . are "not artificers but seake ther livinge by other meanes and "trade such are not to be permitted to remayne and dwell "therein and to consider the quantite of the towne the nombre of "burgesses and then place so many artificers to inhabite the "same so they be of such scienz and crafte as is most able to "wynne ther lyving in the same and so many of every "occupation as shalbe thought meate and expedyent." The most important "crafte" at such a time was, doubtless, masonry, and we see that in such a town provision was made for the keeping together of a sufficiently large body of the workmen to do the necessary works of building and reparation for the lord of the place. And in the other centres similar precautions were doubtless taken, so that where works of a more or less permanent character were required, bodies of masons would be kept about the place, having their secret meetings for imparting the necessary knowledge, for receiving apprentices, and for

securing the good government of the Craft according to the Constitutions or Charges which all good and true Masons acknowledged, and which were deemed essential to the proper ordering of all separate bodies of Masons.

The Newcastle Guild of Masons.

According to Brand, there were in Newcastle twelve Companies, called "Misteries," or trades, from the old French "mestiere," and fifteen Companies called "By-Trades." The former appear to have been merchants, who sold what they made, while the latter performed work, but did not sell the products. The Masons were of the fifteen. "The ordinary of "this society, dated September 1st, 1581 (inrolled in the books "of the corporation of Newcastle-upon-Tyne), constituted them "a body incorporated of themselves with perpetual succession; "enjoined them to meet yearly to choose two wardens, who "might sue and be sued in the courts of Newcastle, make by-"laws, &c. That whenever the general plays of the town, "anciently called Corpus Christi plays, should be played, they "should play 'the Burial of our Lady St. Mary the Virgin;' "every absent brother to forfeit two shillings and sixpence; "that no Scotsman should be taken apprentice, under a penalty "of forty shillings, nor ever be admitted into the company "on any account whatever; each brother to be sworn; that "apprentices should serve seven years; that at the marriages "and burials of brethren, and their wives, the company should "attend to the church such persons to be married or buried; "that one half of their fines should go to the maintenance of "the great bridge, and the other half to the said fellowship. "July 1st, 1674, the society appear to have met in the White-"Friar-Tower, with the wallers, or bricklayers and metters." The motto of the Company, as depicted on the armorial bearings, was the excellent Masonic precept—"In the Lord is "all our Trust." The Ordinary given above would appear to have been confirmatory of some earlier regulations. That town masons were not to form part of the migratory bands, but were to be available for the town's requirements, was provided for by a regulation that members of the fraternity were not to dwell or inhabit anywhere out of the town, but perform watch

and ward, and bear scot and lot as other burgesses ought to do. "And every brother neglecting his duty for to do, and doing "contrary to the tenor hereof, to be utterly disfranchised, and "to be removed from the said corporation forever."

An Ordinary of the Smiths (dated 1677) enjoined that no brother should come to meetings, or attend the public guild of the town, with his apron on, but with a decent cloak or coat, on pain of forfeiting sixpence for each default. No such restriction appears in the case of Masons, whose aprons have always been badges of honour and distinction.

In 1603, by a decree of the Corporation, the Masons were admitted to the privilege of being numbered among the "Misteries," who alone had the power to elect the Corporation.

At no time does it appear that the "guild" was the same thing as the operative "lodge," and the foregoing ordinary of the Masons appears to point out the distinction. The members of the incorporated company met for consultation respecting their common interest, elected wardens as their trustees, and were entitled to attend the guild or meeting of the whole of the freemen of the borough. But each individual freeman carried on his business in his own way, subject to the regulations of his company, and, in the case of masons, subject to the ancient "constitutions." If a master mason, employing a body of workmen, he could only take a Scotsman for apprentice under a penalty of forty shillings; but on the expiration of the apprenticeship, although the Scotsman might become a craftsman qualified to join a lodge of the craft as a journeyman, he could not on any terms be admitted a member of the company and become entitled to the privileges of a freeman of the borough. If a person who had become a member of the company elected to perform his work or to dwell elsewhere than in the town—although he might continue to be a true and lawful freemason, and be welcomed in lodges where his merits were appreciated—he ceased to be free of the civic "company." A marked distinction between the guild and the lodge is thus clearly shown. At the same time, craftsmen who wrought at journey-work and did not employ others, were, if otherwise qualified, eligible to become members of the company, and probably could not be employed in the town

unless they did thus become freemen. In that case, the Scot who had served his apprenticeship in Newcastle, could not obtain employment there, but would have to remove to some less restricted area. The Castle, being a Royal dwelling-place, was not subject to the civic regulations.

"Regularity" of the Operative Lodges.

Among old Constitutions used by way of warrant, the "Schaw Statutes" of 1598, founded on former "Charges" received from England, were sent to all lodges in Scotland; and there is every reason to believe that copies of these found their way over the Border and were used in parts of Northumberland as the authority for holding lodges. Under these regulations, the fellow-crafts had "marks," thus indicating that the old usage by which each operative's work could be traced, continued at that time. Among the rolls or "Constitutions" preserved in York, are three which afford useful *data* for ascertaining the scope and purpose of all those ancient documents. One, of about the year 1670, recites the traditional history of Masonry, its introduction into England, under the fostering care of St. Alban, King Athelstone, and his son Edwin, who held an assembly at York, and there made Masons "and gave ym ye charge," &c. The next, about 1680, has a footnote directing it to be read at every meeting and assembly; and the third, being the Constitutions of 1693, after an invocation to the Trinity, continues: "Good brethren and followers.—Ourre purpos is to "tell you how and in what manner the Craft of Massonry was "first begun, and afterwards how it was knowne by mighty "kings and worthy princes and many other worshipfull men; "and to them that be here, we declare the charge that belongs "to every true Mason." Then follows the traditional history, and the several moral charges common to all the Constitutions.

CHAPTER IV.

The Development of Symbolic Masonry.

(*Period*: 1633 *to* 1763).

WITH respect to Masonic history as derived from authentic records, we get on firmer ground in the seventeenth century; for by the minutes of the Lodge of Edinburgh, it appears that gentlemen unconnected with the building trade were being regularly initiated into Freemasonry—in fact, the operative lodges in Scotland were being transformed into lodges of "Speculative" Masons. The Lodge of Edinburgh, No. 1, appears to have been particularly active in this respect, and many military officers and others were admitted to the mysteries. In 1633, Johnne Mylne, the younger, Master mason to Charles I, was made a fellow-craft in this lodge, and in 1636 he became "deacon of the lodge and warden."

The First "Speculative" Mason in England.

Although this gentleman had evidently something to do with architecture, he was not received into the lodge as a mere operative, and he appears to have had some connection with the regular army, for he subsequently took part in the first recorded instance of initiation into speculative Freemasonry on English soil, and is represented as having been among the officers present —this referring to military and not to lodge officers. The occasion was during the Scottish occupation of Newcastle-upon-Tyne, in 1641, when certain members of the Edinburgh Lodge, who were officers in the army, took upon themselves without warrant or other authority, to initiate into Freemasonry a

brother officer, which act they duly reported to their lodge on their return to Scotland, and their proceedings were ratified. This, it will be observed, was four years prior to the time when speculative masonry is supposed to have been introduced into England by the initiation of Elias Ashmole and Colonel Mainwaring, in the Lodge of Warrington, Cheshire; so that it is fair to claim for Northumberland the premier place in this respect. It is further to be observed, that whatever might be the standing of the Lodge of Edinburgh at this time, as a purely speculative or a partly operative lodge, the meeting of the military members at Newcastle could have no reference to operative work, but was held on symbolic lines, and must have been, for the time, a purely speculative lodge meeting. It thus stands as the earliest recorded Masonic gathering of the kind on English soil.

In the minutes of the Lodge of Edinburgh (Mary's Chapel), No. 1, appears the following entry referring to this episode:—

At Newcastell the 20 day off May 1641. The qwilk day ane serten number off Mester and others being lafule conveined, doeth admit Mr. the Right Honerabell Mr. Robert Moray, General quarter Mr. to the Armie off Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenbroth, quherto they heave set to ther handes or markes. A. Hamilton, R. Moray, Johne Mylln, James Hamilton."

In commenting upon this entry, R.W. Bro. Murray Lyon, in his history of the lodge, recalls the circumstances leading up to the occupation of Newcastle by the Scotch army in 1641, and says: "That there were members of the Lodge of Edinburgh "taking an active part with the army in the stirring events of "the period is evident from the foregoing minute; and it was "at the hands of these militant craftsmen that the then "Quartermaster-General of the army of Scotland was made a "Mason. It was in July 1641 that Newcastle was evacuated by "the Scotch army, and on returning to Edinburgh, those who "had 'entered' Moray appear to have reported the proceeding, "which being approved, was recorded in the minute-book and "ratified by the signatures of three brethren as representing "the Lodge, together with the signature of the newly-admitted "brother. Thus was consummated an admission to Lodge "membership under circumstances unparalleled in Scotch

" Masonic annals of the period to which it refers. It has been " suggested that the minute was written and signed at New- " castle of the date it bears. The phrase 'lafule conveined' " may warrant the assumption that permission to admit Moray " had been previously obtained, but that the minute, as now " standing in the minute-book, was written at the date of his " entry, is highly improbable. . . . . The minute in " question is in the hand of the notary acting as clerk to the " Lodge; and we think there is little ground for believing that " that functionary would be present with the army at New- " castle in 1641, with the Minute-book of the Lodge in his " possession. . . . Whatever may have been the motives " which animated the citizen soldiers belonging to Mary's " Chapel in their admission of their distinguished comrade in " arms, Moray's subsequent public career, not less than his " character as a private gentleman, was such as to reflect " honour upon the Fraternity. In Burnet's estimation, he was " 'the wisest and worthiest man of the age.' "

This Sir Robert Moray, or Murray, became Secretary of State for the Kingdom of Scotland, was a founder and first President of the Royal Society, and is thus summed up by Anthony à Wood: " He was a single man, an abhorrer of women, a most " renowned chymist, a great patron of the Rosie-Crucians, and " an excellent mathematician." He was also an intimate friend of Samuel Pepys and John Evelyn. In the diary of the former occurs the following entry: " Feb. 16, 1667.—To my Lord " Broucker; and there was Sir Robert Murray, a most excellent " man of reason and learning "; while in Evelyn's diary is this passage: " July 6, 1673.—This evening I went to the funerall " of my deare and excellent friend, that good man and accom- " plish'd gentleman, Sir Robert Murray, Secretary of Scotland. " He was buried by order of His Majesty in Westminster " Abbey." It is noteworthy, however, that Lyon states he was buried in Canongate Churchyard, Edinburgh. The discrepancy may possibly be explained by a *memorial* stone in the Canongate having been mistaken for the *tomb*-stone.

Northumbrian speculative Masons of to-day will not begrudge the space here devoted to the first who might lawfully bear that title.

Sir Robert a "Mark Man."

It is worthy of notice that Sir R. Moray's signature to the before-mentioned minute is finished off with a flourish ending in a well-recognised Masonic mark of straight lines, thus:—

One is tempted to suggest that on his initiation, and being made a craftsman, at Newcastle, Sir Robert was given this mark in accordance with the custom of the time, and used it in connection with his ordinary signature on the first occasion of his signing a Masonic document. If this be the fact, then it may be further claimed for the province that it has furnished some evidence of early Mark-work within its borders; for in those days, in Scottish lodges, the several degrees (whatever their number) were frequently conferred on the same night, on those who were not operative members.

From some time prior to 1600 many Scottish lodges were under the "patronage" of noblemen or gentlemen in their neighbourhood who had been initiated into the lodges, and later we find the position and title of "Patron" being accorded south of the Tweed.

Saving the Steeple.

The foregoing reference to the occupation of Newcastle by the Scots naturally recalls the tradition that during the siege of 1644, the Earl of Leven, commanding the Scottish army, sent a threatening message to Sir John Marley, then Mayor, informing him, that if he persisted in his refusal to deliver up the town, the Scotch would direct their cannon so as to demolish the beautiful steeple of St. Nicholas' Church. "The Mayor, "upon this, instantly ordered the chief of the Scottish prisoners "to be taken up to the top of the tower, below the lantern, and "returned him an answer, that if that structure fell, it should

" not fall alone, as their countrymen were placed in it with a " view either to preserve it from ruin, or be destroyed with " it. This spirited reply is said to have had the desired effect " in preventing its demolition." (*Brand.*)

During this siege of 1644, the walls of the town, to which reference has already been made, were of the greatest value in enabling the King's troops to withstand the assaults of the Scots until undermined and blown up. The original walls of Rufus had been supplemented or supplanted by more perfect work in the fourteenth century, as appears from the following account taken from Leland and a MS. in the Cotton library: " In the reign of Edward I., a very rich citizen of Newcastle " was carried off from that town into Scotland, and being at " last ransomed, he begun to enclose Newcastle with a very firm " wall, and the rest of the inhabitants following his example, he " finished the undertaking in the reign of Edward III. As soon " as they were completed the town was divided into 24 wards, " according to the number of gates and round towers upon them. " These walls had seven tremendous gates and seventeen round " towers, between every one of which were for the most part " two watch towers made square, with the effigies of men cut in " stone upon the tops of them as though they were watching." It was about this period of rebuilding the walls (1356) that the houses within the Castle were being rebuilt by journeymen as referred to at page 25; and at the same time, reparations were being made to the Keep which had been built by Maurice the Mason in the twelfth century.

Under date of August 1st, 1661, Richardson has this entry: " The font of Al Saints was set up this day by Cuthbert " Maxwell of this town, Mason, who had saved it about twenty " yeares before from the barbarous hands of the Scots armie, " who did indeavour to breake it."

Newcastle Guildhall built by Freemasons.

Between 1655 and 1658 the exchange and town-court, or Guildhall, in Newcastle, was built. Richardson says that: " Robert Trollop, of York, mason, was the architect. He " entered into articles to build it for £2,000. The articles of " agreement are in the archives of the town. Bourne says it " cost upwards of £10,000. The original building, as to its

"form and model, was of great beauty, and withal very "sumptuous. It has undergone many external and internal "alterations." There is distinct evidence that Robert Trollop and his brother Henry were known as Freemasons; for they are among those "Ffreemasons" and others of Gateshead to whom Bishop John Cosin, on the 24th of April, 1671, granted a charter of incorporation, constituting the several crafts named into a "comunitie, ffellowshipp, and company," and naming the first wardens, who were to be four in number. Robert Trollop heads the list, and it is provided that one of the wardens "must allwaies bee a ffree mason." Whether his craftsmen at the Guildhall were York masons or Newcastle masons does not appear; but his lodge would probably consist of men who had at some time been made freemen of the borough, as none others could ply their calling within the walls, unless by special permission. Robert was, on the 25th of September, 1657, presented with the franchise of the corporation of Newcastle, for his ingenuity, skill and abilities, which would give colour to the supposition that prior to that date he was working under special license. It is said, in a note to Sykes' "*Local Records*," that this gentleman was of the Trunkmakers' Company in Gateshead, and that "a very curious letter, in which Robert "Trollop offers to bribe the bishop's officer with a *very good* "*new trunke*, remains in Gateshead vestry." According to the local register, the brothers were buried in the Gateshead Churchyard, "Henry Trollop, freemason," on 23rd November 1677, and "Mr. Robert Trollop, masson," on 11th December, 1686. Richardson relates that at the east end of Gateshead churchyard stands a heavy square pile, the lower part brick and the upper part stone, sometime ornamented with golden texts beneath the cornice, built by Robert Trollop for the place of his interment. It is said that there stood formerly his statue, on the north side of the pile, with his arm raised and pointing across the Tyne to the Newcastle Guildhall, while underneath, according to Bourne, were carved the lines:—

Here lies Robert Trollop,
Who made yon stones roll up;
When death took his soul up,
His body filled this hole up.

The mansion of Capheaton was erected, for the first Sir John Swinburne, by this same Robert Trollop.

An Early Brother.

Near Wark, on the North Tyne, are the ruins of an old church, of which there is no history; but in front of the church there is, or was in Mackenzie's time, a monumental stone with this inscription: "Here lyeth interred the body of Rowland "Finlay, who departed the V. day of February, a no dom. "1686.—Under this stone—as good mason—as any one." It is said he was a mason in the neighbourhood of Kirkfield, who wished to be interred there. "It must have been" (says Mackenzie) "long after the church was used as a place of "worship, as there is no other inscription to be seen."

Other Old Constitutions.

A few years ago, a copy of one of those ancient Constitutions or Charges, to which reference has been made, was found in an old iron safe in Newcastle. It is a roll of parchment, twelve feet long, and seven and a half inches wide, dated 1687, and headed "Freemasons' Charges." This document is now in the West Yorkshire Masonic Library, and is known as the "William "Watson" manuscript. At this time, as appears from the Harleian or Chester manuscript of 1650, it was not unusual to take an obligation to keep secret certain "words and signes of "a freemason;" and the Watson MS. had evidently been used in one of those operative lodges in the neighbourhood of Newcastle, as its warrant for communicating the secrets which Masons then had.

A later roll, known as the "Newcastle College MS.," is supposed to have been written about 1700, and begins with "An Anagram upon ye Name of Masonne." The "obligation" at the end has been mutilated by tearing, and affords very little insight into its nature.

It is worthy of note that the period covered by the York and other Northern manuscripts, showing the Masonic traditions as preserved by operative bodies of masons, is that during which St. Paul's Cathedral is stated by Anderson to have been built by Freemasons (1675), and completed under Sir Christopher Wren (1710). So that in the North, as well as in the South,

was being conserved, in lodges of working masons, that spirit of fraternity and fidelity to the traditions of the Craft which before long led to the resuscitation of the Order on a permanent basis of symbolic teaching.

Operative Lodges becoming Speculative.

At this period there were doubtless many operative lodges in Northumberland, of whose existence no trace remains, and in some of them the symbolic element may have been expanded from that already found in the old Constitutions; but the absence of records to some extent prevents us from more clearly tracing the development of operative into speculative Masonry in that county. In the adjoining county of Durham, the minutes of the Lodge of Industry, held at Swalwell, and afterwards at Gateshead, do show this gradual development, and tradition carries the existence of the lodge much further back than the writings do. What was going on south of the Tyne, was doubtless going on to the north; and while it cannot be said that the minutes of any one Northumbrian lodge do in terms record the transition from one phase of Masonry to the other, such minutes as do exist point, some of them to such gradual development, and others to the continuity of the Order, even although it may have been by surviving members of an extinct operative lodge forming a speculative lodge in emulation of such as had gradually changed, and continuing to apply to moral teachings the technical terms of the former working.

The Minutes of the "Alnwicke" Lodge.

Of actual minutes now in existence, whether of an operative or a speculative society, the earliest in England are those of the Alnwick Lodge, which show that in 1701 the Masons of that town met in lodge, with every indication of having been in existence for a long time as an operative body. Whether from the building of the castle, or some later date, does not appear; but the probabilities are strongly in favour of a continuity of companionship and of working in accordance with recognised regulations and customs, during the whole period in which the skill of masons was required for the erection and

maintenance of the castle, abbey, bridges, walls, and other great works of the neighbourhood, including those of Warkworth and Dunstanborough. This will appear from many parts of the minutes themselves, read in the light of what we discover in other historical documents. The original minute-book (a foolscap folio) is now in the Masonic Library in Newcastle, having been deposited there by the late Bro. Adam Robertson, Provincial Grand Director of Ceremonies, who received it from the family of the late Bro. Edward Thew Turnbull, of Alnwick, into whose custody it would appear to have come some time prior to 1870, in which year it was roughly stitched together and glued into a cover of brown paper. Attention was first called to the valuable "find" by W. Bro. W. J. Hughan, who gave a sketch of its contents in the *Freemason* of January 21st, 1871, under the heading of "The Alnwicke MS. and Records of the Alnwicke Lodge." The first twelve pages of the book are taken up with an excellent copy of the "Masons' Constitutions,"* being a transcript, in Bro. Hughan's opinion, from a much older document; and the manuscript clearly points to the distinctly Christian character of so much of the working as was not purely operative. This copy of the "Constitutions" has been excellently reproduced in fac-simile, together with the several "orders," by the Provincial Committee of the Societas Rosicruciana in Anglia; and the several minutes from 1701 to 1757 are given at length. A series of valuable notes are appended by the joint editors, Bros. F. F. Schnitger and Wm. Davidson. From this reproduction and the accompanying notes, I have (by permission) received considerable assistance in the preparation of so much as herein appears respecting this old Alnwick Lodge. The first entry is headed: "Orders to be observed by "the company and Fellowship of Free Masons att A Lodge "held att Alnwick Septr. 29, 1701, being the Genll. head "meeting day," and the several orders or regulations, including fines for non-observance, are set forth, and signed by the brethren, numbering thirty-four. It is here noteworthy that most of them sign their names in full, together with a monogram entitled "his marke." This has been supposed to

* A copy is given in the Appendix, as a specimen of the Charges which the early operative brethren worked under.

refer to those who could not write, and made a mark instead of a signature; but there is here clear and distinct evidence that the marks are *in addition* to the proper signatures of the brethren. They are not in all cases a simple cross, but partake of the varied and distinctive character of well-known "Masons' "marks" as found in our cathedrals. When we remember that at this time, and long before, craftsmen in Scotland are stated in the Lodge minutes to have received their "marks," there can be no doubt that the signatures in the Alnwick book, to which such additions are given, are those of "Mark men" entitled to put the same upon their work. The 8th item of the Orders so signed shows that the members were called "brethren" or "fellows." It reads thus: "Thatt noe Mason "shall Thou his ffellow or give him the Lye or any ways "contend with him, or give him any other name in the place "of meeting than Brother or ffellow or hold any disobedient "Argument against any of the company reproachfully; ffor "every such Offence shall pay 6d."

The 11th item provides for tattling members thus: "Thatt "if any Fellow or Fellows shall att any time or times discover "his Mastrs secretts or his owne be it nott onely spoken in the "Lodge or without or the Secreets or Councell of his ffellows, "thatt may extend to the damage of any of his Fellows; or to "any of their good names; whereby the Science may be ill "spoken off, ffor Every such offence shall pay £1 6s. 8d." And a heavier penalty is imposed by the 12th item, for holding irregular meetings. Thus: "Thatt noe Fellow or Fellows "within this Lodge shall att any time or times call or hold "Assemblys to make any Mason or Masons free: Nott Ac-"quainting the Mastr. or Wardens therewith For Every time "soe offending shall pay £3 6s. 8d." Due observance of rank and precedence is prescribed by the first part of the final item, as follows: "Thatt all ffellows being younger shall give his "Elder ffellows the Honour due to their degree and standing."

After the signatures of the 34, there appear others, who were made free at later dates; and against the names appear such records as: "1706; made free Dec. 27th"; "Made free "Masons Decr. 27th, 1708"; "Made free this 20th of Jany. "1708," &c. On the 27th December, 1705, it was agreed

that certain members should be prosecuted and fined "for "their Absence from Warkworth and Alnwicke Lodge . . . "The Fines upon the said offenders to be forthwith prosecuted "as agreed by us present this day att the Lodge holden att "Alnwick." This clearly shows that the Warkworth and Alnwick Masons met together in one lodge; but whether the meetings were ever held out of Alnwick does not appear. It certainly points, however, to the masons engaged at the two castles having at this time met as one body.

The offence for which James Mills was, in 1703, to be prosecuted "of sume other offence that will be mad appeer att "time and Convenient" could not have been of much gravity, or he satisfactorily answered it; for nothing further respecting it is recorded, and he was elected Master of the Lodge in 1707.

That the apron was considered a mark of honour in Masonry, and was not merely used for operative work, truly appears from the following minute: "That at a true and prfect Lodge "kept at Alnwick at the house of Mr. Thomas Davison then "one of the Wardens of the same Lodge, the twentieth day of "this Instant Janery 1708 It was Ordered that for the future "noe Member of the said Ma^r. Wardens or ffellows should "appear at any (?) or the Lodge to be kept on St. John's day "in Christmass without his appron & Common Square fixt in "the Belt thereof upon pain of forfeiting two shills. Six pence "each pson offending and that Care be taken by the Ma^r. and "Wardens for the time being that a Sermon be pvided & "preached that day at the (Parish) Church of Alnwicke by "some clergyman at their appointmt. where the Lodge shall "all appear with their approns on & Comon Square as "aforesaid & that the Ma^r. & Wardens neglecting their "duty in providing a Clergyman to preach as afores^d. shall "forfiet the sume of tenn shillings; the severall forfietures "to be disposed of as the then Lodge shall direct and all "psons offending shall upon refusall of paying the severall "mulcts above mencioned shall be prohibited the s^d Lodge."

The "Chosen Master" presiding in December, 1748, was Roger Robson, of Thropton, near Rothbury. Whether he was an operative mason or not, it is difficult to say, for his name does not appear in any part of the book prior to this date—

either as having been present, or as taking apprentices, or as being fined for non-attendance.* But there had been many years during which no minutes were recorded in this book; and if recorded elsewhere, there is now no trace of them. It is more than probable that in the meantime the custom of admitting to the privileges of the brotherhood those who were not operative masons, had become general in the Alnwick Lodge, as it was across the Border. Thus, a Master from the neighbourhood of Rothbury may be explained; for it is not likely that a working-mason would be able to travel so great a distance at his own cost to attend and preside over the meetings. That there were "visiting brethren" would also appear; for against two of the names of those present are the words: "Bro^rs. to the assistance of the said Lodge." From this time, also, the minutes appear to be in the hand of the Clerk, Nicholas Brown, who was not an operative mason, but an attorney in Alnwick; and he must have been made free of the Craft and a full member of the Lodge, for in 1754 he became a Warden, and in 1755 was elected the Master. This would scarcely have taken place if the lodge were merely operative; but is quite in accordance with the usage on the other side of the Border after the Scottish lodges assumed the symbolic character.

That great changes of some sort had taken place during the forty years in which only scanty records were kept, appears from the resolution adopted on the 27th December, 1748:— "Its then ordered that a Meeting of the s^d Society shall be "held at the House of Mr. Thos. Woodhouse [now called the "'George Inn'] Saturday evening next at 6 o'clock to consider "of proper Orders and Rules for the better Regulating the "ffree Masonry." Accordingly, on the following Saturday, 31st December, 1748, the following highly interesting and important minutes appear in the book: "Its ordered that all "apprentices that shall offer to be admitted into ye s^d Lodge "after serving due apprenticeship shall pay for such admittance

* "Mackenzie says that "Mr. James Robson, stone-mason of Thropton, "was leader of the band in the Pretender's army in 1715. He wrote a "satire on women and several other poetical pieces, while confined prisoner "at Preston, in Lancashire." This was probably Roger Robson's father.

" 10s. Also that all other persons and strangers (not serving " a Due apprenticeship) that shall apply to be admitted into " said Lodge shall pay for such admittance the sum of 17s. 6d."

After several other rules as to meeting days, subscriptions, fines for non-attendance, &c., it is " Ordered that none shall be " admitted into the said Lodge under the age of 21 or above 40. " Also that in case any of s[d] Members of the sd. Society shall " fail in the world Its ordered that there shall be paid weekly " out of the sd. Lodge 4*s*." Although Bro. Gould has expressed the opinion that the Alnwick Lodge was throughout its existence a purely operative lodge, it is clear from the foregoing facts and entries (not appreciated at the time when Bro. Gould wrote) that the process of transition from operative to speculative Masonry was going on at Alnwick as in other Masonic centres, and that the example of Scottish lodges was being followed, even to the employment of an attorney or notary to record the minutes, as in the Edinburgh (St. Mary's Chapel) Lodge, previously referred to. It must also be borne in mind that a Grand Lodge of Freemasons was formed in England in 1717, and that the element of organised symbolic lodges had been introduced into Northumberland during the period in which "Alnwicke" minutes are at fault, so that it is fair to assume that the brethren of this lodge had in the meantime become alive to what was passing in the Masonic world both north and south of them.

In further confirmation of this view, on the day that Nicholas Brown was chosen Master, in 1755, it is recorded that there was a Visiting Brother from Canongate Kilwinning Lodge, Edinburgh, which was at that time working the recognised " Speculative Masonry;" and if this brother could gain admittance to the Alnwick Lodge, there can be little doubt as to the working of the latter being almost, if not quite, identical with its northern contemporary. The visiting brother's name is given as George Henderson, of Alnwick, and he appears to have visited the lodge at its next meeting, six months later. Enquiries having been instituted in Edinburgh by Bros. Schnitger and Davidson, it appears that Bro. George Henderson was "entered" in the Canongate Kilwinning Lodge on the 9th of December, 1751, and is described as a merchant, in Kingston, Jamaica. His fellow " entrants " were an advocate, a clergyman,

a writer to the Signet, and two merchants. On the 20th November, 1754, Bro. George Henderson and others "were, "after Examination upon the Entered Apprentice part, past to "the degree of Fellows of Craft, and all of them were after-"wards raised to the degree of Master Masons." This, from the minutes of Canongate Kilwinning Lodge, is distinct evidence of what the working was in that body, at that time, and enlightens us very much as to the character of the Alnwick Lodge in its later days, when this duly-raised Master Mason was able to visit the lodge and join in its ceremonies.

The rules of the Alnwick Lodge were also recast during Mr. Brown's clerkship, to make the Society something of a Masonic Benefit Society. There are some minutes which point to the clerk's absences, when the question of fining him was suggested; and on the 24th June, 1754, it is recorded that "Thomas Muckell as a Brother ought to do Officiated for Mr. "Brown as Clerk. Ordered that Mr. Nicholas Brown as "Clerk and John Henderson as a Brother Satisfie the Society "why they were absent and may not be fined." In the following year, there are disbursements for ribbons, a sword, compasses, and a "paul case." The latter would be for use at the burials of members, to which all brethren were to repair and to contribute a shilling each for the relief of the deceased's family. In case of absence, the shilling was to be sent. A disbursement to a travelling brother also appears in June, 1757. After this date there are no minutes recorded; but the Lodge was certainly in existence in 1763, for in that year its "Rules and Orders" were printed by T. Slack, in Newcastle, and a copy is in the Library of the Newcastle Literary and Philosophical Society.

"The records of the Alnwick Lodge" (says Bro. Gould in his "*History of Freemasonry*") "are of especial value in our "examination, as they constitute the only evidence of the "actual proceedings of an *English* lodge essentially, if not, "indeed, exclusively operative, during the entire portion of "our early history which precedes the era of Grand Lodges;" and the minutes of the Lodge of Industry, Gateshead, which date from 1725, ten years prior to its acceptance of a warrant from the Grand Lodge of England, are referred to as throwing a side-light on the Alnwick records.

Masons' Work in Alnwick.

Extensive works were carried out in Alnwick and the neighbourhood during the recorded existence of this lodge, which, while operative, would have its members employed thereon. In addition to the repairs required at the Castle and on the town walls, towers, and gates, the Town Hall was built in 1731, and may be looked upon as part of the work of the lodge at a time when it was formed principally of working masons, with that intermixture of the speculative element which was characteristic of the old lodges of the period, on both sides of the border.

Again, in 1764, Hugh, Duke of Northumberland, made considerable alterations and additions to Alnwick Castle; and it would appear that the Lodge bore its proper part in the work, for when, in 1854, the necessary alterations were made for the erection of the Prudhoe Tower, a small bottle was found enclosing the following notice: "This castle was built "by Matthew and Thomas Mills, master masons, in the year "1764." Now, the minutes to which reference has been made show that Matthew Mills was a member of the lodge, having been Master in 1750-1, and that Thomas Mills was "admitted" on the 24th June, 1756.

There is nothing to show whether the lodge ceased to exist after 1763, or continued to work and changed its name; but in 1779 there was constituted a lodge in Alnwick by the name of the Northumberland Lodge, which may have been the old lodge warranted under a new name. It continued until 1824, when it was dissolved. Particulars of this lodge will be found later, under date of 1779. Certainly Matthew Mills was living in the time of the "Northumberland" Lodge, for he appears to have had the building of the Brislee Tower in Alnwick Park committed to him by the Duke in 1781. Mackenzie (1825), in a foot-note, says: "This column, though "executed not quite agreeably to the pure principles of archi-"tecture, is extremely beautiful. The original model was, it is "said, made of pastry by a French cook. His grace was so "pleased with the ingenious design, when placed upon his "table, that he ordered all the proportions to be strictly "observed in erecting this tower, which was built under the "able directions of the late Mr. Matthew Mills, mason, of "Alnwick."

The Earl of Derwentwater and Masonry.

According to De Lalande, the first lodge in France was founded in Paris by the Earl of Derwentwater in 1725. His colleagues are said to have been Chevalier Maskeline, Squire Háguarty, and others, all partisans of the Stuarts. At this period there is no record of any lodge at Hexham, Blanchland, or any place in the neighbourhood of Dilston; nor can I find any trace of the ill-fated nobleman having been a member of any lodge in the county. If he founded a lodge in France, it must have been prior to 1716, for in the latter year he was executed. If the reference be to Charles Radcliffe, the Earl's brother, who escaped to the Continent in 1716 and was recaptured in 1745, then equally there are no records showing his connection with any Northumbrian lodge; and it may be pointed out that the earldom became extinct by attainder in 1716. So far as can be ascertained, all local lodges kept themselves free from political affairs during this troubled time.

Early Newcastle Lodges.

That speculative masonry was making its way in Northumberland during the period covered by the minutes of the old Alnwick Lodge, is clear from the references in print to lodges, in Newcastle and elsewhere, which were certainly not purely operative lodges, but were presided over by citizens of note who had no connection whatever with building operations. It is stated in Mackenzie's "*History of Newcastle-upon-Tyne*" that the records of St. John's Lodge—the first Northumbrian lodge to be warranted by the Grand Lodge of England—commence in 1725, and that in 1730 it met in the Flesh Market, where the brethren ordered a play called "The Committee," at the Moot Hall Theatre. This was long anterior to the lodge being warranted by Grand Lodge, and the Brethren would meet under the authority (if any) of a copy of Old Charges. Probably it developed from an operative lodge, holding originally under one of those "old charges," of which copies are even now being unearthed. But, it will be remembered that these very Constitutions attest the element of symbolism as well as of tradition, even while being used in operative bodies, and thus was rendered comparatively easy the transition which we

have seen actually took place. This cannot be too frequently or too strongly emphasised, in tracing the continuity of the Order from the old working bands or lodges.

By advertisement in the *Newcastle Courant* of 30th May, 1730, it appears that a Masonic procession went from Bro. Bart. Pratt's in the Flesh Market to the Theatre in the Moot Hall, Castle Yard — not the present county structure, but its predecessor.

In the same paper of 6th June, 1730, is an advertisement of a lodge to be held on the 24th of June, between 11 and 12 o'clock in the forenoon, at the house of James Hall, Keyside, by order of Fr. Armourer, Jun., Master; Hilton Lawson and Thomas Thursby, wardens.

In the *Weekly Journal* (London) of the same date it is related, under date Newcastle-on-Tyne, May 29, that "on Wednesday "last was held at Mr. Bartholomew Pratt's in the Flesh Market, "a Lodge of the Honourable Society of Free and Accepted "Masons, at which abundance of Gentlemen assisted, wearing "white Leathern Aprons and Gloves. *N.B.*—Never such an "appearance of Ladies and Gentlemen were ever seen together "at this place." This must not be taken as indicating that ladies were present in the lodge; but probably refers to the Masonic "bespeak" at the theatre, or some other public appearance of the brethren and their friends.

On the 16th of June, 1731, a lodge was held at the house of Jonah Gray, King's Arms, Keyside, at 11 a.m., when a dinner was provided by order of Matthew White, Esq. (afterwards Sir Matthew White), Master; Thomas Lambton and William Dixon, wardens. In Richardson's "*Table Book*" this is said to have been St. John's Lodge, but, as will be seen, there was no lodge so named before 1770. Mr. White was created a baronet in 1756, and died in 1763.

The "Good Old Times."

Before proceeding further, it will be well to consider the surroundings of our local brethren in the early part of the 18th century; for changes vast and important have taken place in the district in little over a hundred and fifty years. The

Newcastle of 1730 was a walled town of some 18,000 to 20,000 inhabitants. George II. was king, but the Stuarts had their hopes and expectations, which as yet had not brought about the battering of cannon and the assaults which irretrievably damaged the towers and walls in the rising of 1745. The coach between London and Edinburgh ran fortnightly, and, coming into the town over Tyne Bridge, between the houses and shops which lined the bridge itself, it would pass the massive tower guarding the northern approach. Sweeping along the Sandhill, the horses would drag their burden past the Lorck Burn, up the steep and narrow Side, through the Markets and the New Gate, out by the Moor and on to the great North Road; or, with less labour but with a greater *detour*, the coach would be taken from the Sandhill across the bridge which spanned the burn near the Exchange, thence along the Quayside and Cowgate, up Manor Chare to Pilgrim Street Gate, and thus on to the Moor and the North Road. Whichever route was adopted, a stoppage would be made in Newcastle, either at one of the hostelries in the vicinity of the Head of the Side, the Markets and Newgate, where dealers would like to stay, or at an inn on the east side of the burn, where pilgrims to the Northumbrian shrines of Brinkburn, Holywell, &c., had anciently been accustomed to house themselves. At that time, Grey Street and Dean Street were not; but in their place was a steep dene, through which the Lorck Burn flowed and across which (instead of the present Mosley Street, which with Collingwood Street was not yet made), were two viaducts called respectively High Bridge and Low Bridge, names still pertaining to their approaches. And where the boats came up the burn and were attached by ropes to the bank, the Painter Heugh still keeps alive the old and popular name. But vehicular traffic was still, in 1730, almost confined to the coaches; for the narrow alleys within the walls scarcely allowed of carts passing abreast, and most merchandise was carried on horseback. The church of St. Nicholas, around which the town clustered, was hemmed in by narrow lanes or chares, the houses on either side of which had projecting upper storeys, from the windows of which one might shake hands with his opposite neighbour, these being what Dr. Dibden designated "the overhanging glories of the Elizabethan period." The Quayside was equally narrow, being confined by the wall on the river side, and the chares were of the same character as those on

the higher ground. The town residences of the gentry were in Westgate Street and Pilgrim Street—Newcastle being the town for the county families, many of whom relieved the monotony of country life by spending part of the time at their town houses. For amusements, there were the Races on the Town Moor, which meeting had been removed from Killingworth Moor, and there was the Theatre in the Castle Garth. It is not wonderful that gentlemen and tradesmen added to the pastimes that of Speculative Freemasonry, with its social amenities. The Town Hall and Corn Market of Alnwick had then no existence; and Alnwick Castle was said scarcely to have a habitable apartment within its circuit, while its walls and towers were in a ruinous state. North Shields was chiefly a narrow street running parallel with the river; and the other towns of the county were in their degree as different from their present condition as were the places I have particularly referred to. On the other hand, the Tyne from Newcastle to the sea was a clear stream with well-timbered and pastured banks, forming a scene of beauty which can scarcely be realised by one beholding the present hive of industry. The trade of 1730 presents one of the most remarkable contrasts of all; for the export of coals amounted to less than 500,000 tons in the year, an amount which could be equalled by a single colliery in these days. Within the town itself (except within the precincts of the Castle), none but Freemen might trade; and the Corporation of Newcastle claimed the exclusive right to trade upon the river. It was about this time that coal and coke began to supersede wood-charcoal for iron smelting; machinery was little used; the manufacture of alkali had not yet begun; and almost the only industries of the district beyond the getting of coal were shipbuilding, shipping, the making of salt by evaporation, and the manufacture of glass. The Castle of Newcastle was Royal property, and within its curtilage others than Freemen might ply certain trades; so in and about the Castle Garth non-freemen set up their stalls or booths, where even now the old-clothes shops and the cellars of "translators" of old shoes may be found. Whale-oil lamps barely illuminated the streets, for gas was as unknown as were locomotives and the electric telegraph.

CHAPTER V.

Under Grand Lodges.

(*Period:* 1717 *to* 1765.)

WHILE the general features of the district, at the time dealt with in the last preceding chapter, differed so widely from those of the present day, Masonry in its minor details presented an almost equal contrast. Grand Lodges were unknown before 1717, and the bodies meeting to practise Masonry did so under the authority of copies of "Ancient Charges," as we have seen. But gradually three governing bodies were evolved in England, each claiming to have authority to permit the holding of private lodges and the making of Freemasons, and in time these bodies came into collision.

The First Grand Lodge of England.

Of the three, the first Grand Lodge was constituted in 1717, by four London lodges, which had existed for a long time previously, undoubtedly as operative lodges at first, with such gradual development as we have seen was taking place in the north; and this Grand Lodge granted charters or warrants to reconstitute such existing lodges in England as desired to acknowledge its supremacy, and also constituted new lodges for the purpose of practising Freemasonry. It likewise, in 1723, adopted and published Dr. Anderson's "Book of Constitutions," which was accepted by lodges even in Scotland; for the Scottish Grand Lodge was not formed until 1736.

The York "Grand Lodge of All England."

After the publication of this book, the old lodge at York began to designate its officers "Grand Officers," and assumed the title and functions of a "Grand Lodge," founding the pretension upon the tradition that Edwin, "the first Christian King

"of the Northumbers," had presided as Grand Master at a Grand Lodge of Masons held at York. This assumed "Grand "Lodge" expired shortly after 1740, but was revived in 1761 as the "Grand Lodge of All England," and granted warrants in emulation of the Grand Lodge in London. None of its warrants appear to have been applied for or accepted north of the Tees.

Having recently had an opportunity of examining the records connected with this body, I am supported in my foregoing summary of its history by the following facts: The Roll of 1712 begins:—"March the 17th, 1712. At a private lodge held "at the house of James Bowham, situate at Stonegate, in the "city of York, Mr. Thomas Shipton, M.E., Caleb Greenbury, "M.E., Jno. Morryson, M.E., Jno. Russell, John Whitehead, "and Francis Morryson were all of them severally sworn and "admitted into the honourable Society & Ffraternity of Ffree "Masons." The minutes of June 12th, 1713, are "signed by "Sir Walter Hauxworth, Knt. & Barrt., Pressident," and there is a long roll of minutes recording "private lodge" meetings, except that the December meeting is designated a "St. John's "Lodge," and at nearly all there are persons "admitted and "sworn in," and in September, 1725, "a new lodge" is called, when reference is made to "the Worshipf. Mr. and Wardens." The W.M. appears to have been first called "Grand" shortly after this, for the minute of December 27th, 1725, records that: "After Grand Feast was over, they unanimously chose the "Worshipful Charles Bathurst, Esq., their Grand Master, Mr. "Johnson, his deputy, Mr. Pawson & Mr. Drake, Wardens, Mr. "Scourfield, Treasurer, & Jno. Russell, Clerk, for the ensuing "year." As throwing some light upon irregular practices which obtained at this time in many places besides York, I give an extract from this roll which, under date of July 6th, 1726, reads thus: "Whereas, it has been certified to me that Mr. Wm. "Scourfield [the Treasurer named above] has presumed to call "the Lodge and make Masons without the consent of the Grand "Master or Deputy, and in opposition to the 8th Article of the "Constitutions, I do, with the consent of the Grand Master & "the approbation of the whole Lodge, declare him to be dis-"qualified from being a member of this Society, & he is hereby "for ever banished from the same.—JOHN WILMER, D.G.M." All members assisting were also declared disqualified.

The title of "Grand Lodge of All England" nowhere appears in the minutes until the revival in 1761, when the roll commences with the "Names of Brothers of Grand Lodge of All England, 1761." The first six are described as "old surviving members," and then follows a list showing that the members (or many of them) were sworn and admitted to at least two degrees; but nowhere does it appear that this so-called "Grand Lodge" was a representative body. A portrait of Sir Walter Hawksworth, in the York Masonic buildings, describes him as Grand Master of the Grand Lodge of All England, 1711-13. When this portrait was executed, however, does not appear.

The minute book is described as "belonging to the Ancient "Society of Free and Accepted Masons of the Grand Lodge of "All England, held at the City of York 17th March, 1761, to "27th December, 1774," and the first entry is: "The Ancient "Independent Constitution of Free and Accepted Masons "belonging to the City of York, are, this 17th day of March, "in the year of our Lord 1761, revived by six of the surviving "members of the Fraternity by the Grand Lodge being opened "and held at the house of Mr. Henry Houan in Lendal in the "said City, by them and others hereinafter named, and where it "was further agreed on that it should be continued and held "there only the 2nd and last Monday in every month."

The records go on to 1786; but the Grand Lodge of England, under the Duke of Manchester as Grand Master, appears to have warranted the Union Lodge in York in 1777, and at that time there was a Provincial Grand Lodge for the county and city of York, holding under the Grand Master in London.

The "Ancient" or "Atholl" Grand Lodge.

The third Grand Lodge was that which, established in London, took to itself the title of "Ancient," and later became known as the Atholl Grand Lodge. The first minutes of this body, then termed "The Grand Committee of the Most Ancient "and Honourable Fraternity of Free and Accepted Masons," are dated 1752, and there appears to have been nothing but a question of ritual to induce the lodges forming it to secede from the Grand Lodge of 1717. The latter body became known as "Moderns;" not as being later in date than the "Ancients," but

as indicating that the "working" was not so much in accordance with old Masonry as that of the younger body calling themselves Ancients. The first country lodge on the roll of the Ancients was constituted in 1753, in which year the name was changed from "Grand Committee" to "Grand Lodge." The previous year (1752) Laurence Dermott had been elected Grand Secretary, and to his untiring exertions may be ascribed the great progress made by the body. It is said that the very terms "Ancients" and "Moderns" were the coinage of his brain. In 1753, no nobleman being willing, Bro. Robert Turner was elected Grand Master, and one of his Grand Wardens was Lachlan McIntosh, who, on April 19th, 1769, was reprimanded by the Stewards' Lodge for making masons clandestinely at Bristol, but his previous services were recognised in having established lodges at *Berwick* and Bremen. This Berwick lodge will be dealt with later.

John, third Duke of Atholl, was installed Grand Master in 1771; Dermott being appointed D.G.M., and shortly afterwards the Ancients became known as the Atholls. The Duke became Grand Master of Scotland also in 1773, the ritual of the Ancients being that of Scotland and Ireland, and he died in 1774, being succeeded as Grand Master by the fourth Duke.

Old Lodges coming under the Central Bodies.

As we have seen, lodges existed in Northumberland in the early part of the eighteenth century, holding under no superior authority. Originally as operative, and afterwards as speculative, Freemasons, they met together and practised their rites and ceremonies, none having the power to prevent them. Gradually they found it advisable to obtain a warrant from one or other of the Grand Lodges; and there is strong ground for believing that very many lodges had an independent existence for years before they obtained a warrant. As already stated, Mackenzie says that the records of St. John's Lodge, Newcastle, "the first held "under the Grand Lodge of England," commence in 1725; but, unfortunately, no early records of the lodge now exist, and it may be that the lodge flourished long before the date given by Mackenzie. This independence of the several lodges may also account for the entire absence of written records concerning them; and thus Border Masonry becomes still more "speculative" to the student and historian.

The lodge established by Lachlan McIntosh at Berwick was probably St. George's, which was warranted 19th July, 1758, and erased December 5th, 1827. During its career it assisted to bring an old operative body at Ford into rank with the lodges which were being gradually made into warranted "free "and accepted" Masons, as will be seen. This Berwick Lodge was at first nameless, as was the custom of the time; and when it assumed the name of England's patron saint is not known; but in 1765 it was known by that name. From what we know of other Masonic bodies in the district, it is more than probable that Lachlan McIntosh found an old lodge of operatives in Berwick-upon-Tweed, and induced it to accept a warrant from his Grand Lodge, as assimilating the working of the English "Ancients" to that Scottish ceremonial which obtained on the Borders, and which the "Ancients" had themselves declared to be the best.

Masonic Doings in Newcastle.

Up to 1731, we have seen that reference is made to lodge meetings at different places in Newcastle; but it is not easy to say whether the notices emanated from one or two lodges. If there was only one lodge, then it met at different houses; and if there were two lodges, some members belonged to both. For instance, we find that on the 6th of June, 1732, "a lodge was "held at the house of James Hall on the Key between 11 and "12 a.m., and a dinner provided." This lodge was called by order of Thomas Lambton, Master; William Selbie and Lang. Sunderland, wardens. A reference to the lodge meeting of June, 1731, at Jonah Gray's, will show that Thomas Lambton was at that time warden of the lodge; so that when we find him in 1732 Master of the lodge, it may be that it was the same lodge (afterwards St. John's), although meeting sometimes at James Hall's house, sometimes at Jonah Gray's, and sometimes at Bartholomew Pratt's.

In December, 1732, Jonah Gray appears to be dead, for the lodge was held "at Widow Gray's on the Key, when" (as the *Newcastle Courant* of 30th December states) "there was "a great appearance of gentlemen of the town and county, when "they unanimously chose John Fenwick, Esquire, their Master

" for the ensuing year, a gentleman of great accomplishment, " unblemished character, and plentiful fortune—one of the " candidates for Northumberland at the next election for " Members of Parliament. Thomas Thursby, surgeon, deputy-" master; Adam Askew, M.D., and John Green, gentleman, " Wardens. The Fraternity ordered a considerable sum of " money to be distributed among the poor families sent to " Georgia."

The reference to the Parliamentary candidature of Mr. Fenwick is probably editorial, rather than the expression of the lodge, which even in those early days would scarcely allow politics to be introduced into its meetings. The election was in 1734, but Mr. Fenwick was not returned until 1741. The Deputy-Master appears to be the brother who was warden in 1730, when the lodge met at James Hall's. The mention of the truly Masonic action at the end of the newspaper notice recalls the fact that in this year Georgia in America was colonised, and many poor families would need all possible assistance to start them in the New World. Viscount Percival obtained the Royal Charter to colonise Georgia, and was nominated the President thereof, and if some poor brethren followed him across the sea, that fact would account for the special interest of the lodge in their welfare. Bro. Dr. Cox, in his preface to Spencer's "*Reprints of the Old Constitutions*," goes so far as to say that this Lord Percival was a Past Grand Master of the London Grand Lodge; but herein Bro. Cox appears to have confounded Lord Percival (whose successor in 1762 became Lord Lovel) with Thomas Coke, Lord Lovel (afterwards Earl of Leicester), who in 1731 was the Grand Master of "Moderns."

At this time, all connection between the Town Company or Guild of Masons, and the social lodges meeting in Newcastle, had ceased, whatever their former relations might have been; and the one retained only the character of an assembly of " close " burgesses," while the other carried on that which is now known as Ancient and Accepted Freemasonry. The one feature they had in common was, that actual working at the trade of a mason was no longer a pre-requisite for membership. I do not propose, therefore, to follow the Company of Masons in its migrations from tower to tower, but shall present such features

of interest in connection with the brethren of the "mystic tie" as I have been able to gather. Thus it will be found that the works of Grainger, Green, Dobson, and others are not dealt with, unless those works are in some way identified with the Order as now established.

In the *St. James's Evening Post*, under date of Newcastle, Dec. 28th, 1734, appeared the following: "Yesterday being "St. John's Day, was held the usual anniversary of the Most "Honorable and Ancient Fraternity of Free and Accepted "Masons at Widow Gray's, on the Key, when there was the "greatest appearance that has been known on that occasion, the "Society consisting of the principal inhabitants of the town and "country, from whence they went in procession in the after-"noon, with their regalia and proper ornaments, to the chapel "at Bridge End, and heard a most excellent sermon preached "upon the nature and usefulness of the Society, by the Rev. Mr. "Robinson, vicar of Bywell, their chaplain." On returning to the Lodge, they "unanimously nominated Dr. Askew their "Master, Mr. Thoresby their Deputy-Master, Mr. Blenkinsop "and Mr. Skal their Wardens for the ensuing year."

The "chapel at Bridge End," above alluded to, would be the old chapel of St. Thomas the Martyr and the hospital adjoining which stood on the Newcastle end of the Tyne Bridge. It was founded some time between the assassination of Thomas a'Beckett (1170) and the year 1248, when it is first mentioned in history. It seated 300 persons, was frequently rebuilt, and was pulled down in 1830, when the new St. Thomas's Chapel was built at the Barras Bridge.

The First Provincial Grand Master of Northumberland.

It is said that in 1734 a Provincial Warrant was granted by the Earl of Crawford, Grand Master of "Modern" Masons, appointing Matthew Ridley, Esq., the first Provincial Grand Master for Northumberland, and Joseph Laycock the first Provincial Grand Master for the county of Durham; and the records of Grand Lodge confirm this; but the Gateshead Lodge of Industry (formerly Swalwell) claims that its original warrant, dated 1734, conferred on that lodge the right of appointing the

Prov. G.M. for Durham. The Joseph Laycock mentioned above was S.W. of the Lodge in 1734, and the lodge records show that afterwards the Prov. G.M. was annually elected or appointed, as well as the Master and officers of the private lodge, which they call the "Constituted Lodge." The appointments come down to 1763, and in 1781 they elected their W.M., Bro. David Richardson, Prov. G.M. for life. The old warrant of 1734 had been lost prior to 1781, for in that year the lodge received a warrant of confirmation, which, however, is silent as to the powers granted by the original warrant. As regards Northumberland, no private lodge ever exercised a similar right; and it would appear that the appointment of 1734 was direct from the Grand Lodge in London, so far as the northern province was concerned, while in the county of Durham the power of election or appointment was exercised in manner described by W. Bro. R. B. Reed, in his address to the Lodge on its hundred and fiftieth anniversary in 1885, that the Lodge, "after the "death of the afore-mentioned Joseph Laycock, and in default "of a further appointment by Grand Lodge, used to elect every "year a Provincial Grand Master, and this custom continued "until the regular appointment in 1787 of William H. Lambton."

Tracing Early Lodges.

In 1735, the London Grand Master is said to have granted a "petition of constitution" to certain brethren (who had previously met from "time immemorial"), empowering them to meet at the sign of the Fencers in Newcastle, on the first Monday of every month; and in the following March (1736) a lodge was constituted at the Fountain Inn, Pipewellgate, Gateshead, of the members of which were six of those who had petitioned for the Newcastle lodge to meet at the Fencers. The Gateshead lodge appears in the official record, but I can find no trace of the Fencers lodge. It may be that the petition was sent, but no warrant granted, and some of the petitioners joined with Gateshead brethren for a warrant.

No further Masonic record appears in local notes or newspapers until 1740, when we find that a lodge of Freemasons met at Mr. Baxter's, King's Head, on the Quayside; but neither name nor circumstance is given by which to identify the lodge; and,

as no mention of it is to be found in the Grand Lodge records, it is safe to assume that this was one of the many unwarranted lodges which had met from time beyond memory, and some of which were afterwards warranted by the central Masonic bodies.

From this date until 1763, scarcely a note can be found to let us know how Masonic life was faring. Between 1740 and 1763 troublous times had come to the district; the rising of 1745 had rolled against the walls of Newcastle and had been loyally repulsed; wars and rumours of wars occupied the country; the march to and from Culloden had brought the Duke of Cumberland twice as a guest to Newcastle; the escape of French prisoners from Tynemouth Castle indicates the belligerent acts outside the island; mail-coaches guarded by horsemen armed with drawn swords and blunderbusses, point to the dangerous state of the public roads; and the public records would have more stirring matter to chronicle than social or mystic meetings; while the brethren themselves would have other diversion than their lodges. Against all the troublous matters, it is scarcely a set-off to find that salmon was selling at a penny a pound!

We know from Bro. Gould that the first reference in England to the Royal Arch was in 1744; but I have been unable to find any local mention of the degree until long after this time.

On the 13th of October, 1757, the Grand Lodge (Modern) granted a warrant to a lodge to meet in Newcastle-upon-Tyne, by the number 225; but no name was then given to the lodge, as the Moderns did not generally name their lodges before 1760 —only the name of the tavern where the lodge was held being given. This Lodge 225 was doubtless the old lodge which had existed, as we have seen, for many years before, and was named the St. John's Lodge in 1770. It met at the Cock Tavern, Head of the Side, up to 1775, when it went to a private room in Westgate Street, as appears from the records of Grand Lodge. This Lodge was erased 13th February, 1788. The Cock Tavern, now demolished, was one of the old coaching-houses, where the tired horses were changed and refreshed after their toilsome pull up the steep bank. In Boyle's "*Vestiges of Old* " *Newcastle*" is this reference to the tavern: "Amongst notable " buildings in the Head of the Side was an old hostelry bearing

"the sign of the 'Cock,' having its main front where the Post "Office Tavern now stands, but with quiet entrance for "unobtrusive customers in Denton Chare. Near the close of "the last century it was occupied by one Matthew Hall, a "publican of enterprise. He ran, from this same 'Cock,' in "1786, the first coaches which carried the Royal Mails to "London and Edinburgh. They were required by postal "authority of that day to travel at the rate of seven miles an "hour—a speed which no publican in Newcastle dared to "undertake save Matthew Hall."

In 1758, as we have seen, an "Ancient" lodge was constituted at Berwick and afterwards took the name of St. George's. Whether it existed as an unwarranted lodge before 1758 is not positively known, but is extremely probable.

At the foot of old Cheviot, Freemasonry had a home in All Saints' Lodge, No. 268, Wooler, which, warranted on the 1st of January, 1762, by the "Moderns," had its number changed to 212 in 1770, and was erased in April, 1775. Of the working of this lodge little is now known; but an old minute-book of the Kelso Lodge (Scottish) states that in December, 1761, at the request of a number of gentlemen, all Masons, in the town of Wooler, a large deputation of the lodge went to that town to assist in forming a lodge there, and that on the 25th of July, 1765, a deputation went to assist at the laying of the foundation-stone of Wooler Church, at the request of the All Saints Lodge there. (Vernon's "*History of Freemasonry in Roxburgh*," *&c.*) As affording some idea of the appearance of the streets of Wooler on this occasion, it may be well to quote Bro. Vernon's remarks concerning a visit of the Kelso masons to chapel in 1777: "The procession to the place of worship must have "been very interesting; in fancy we can see these worthy old "Brethren, with their three-cornered hats, knee-breeches, black "silk stockings, white gloves, and aprons, with all the insignia "of their office, and green sashes, walking to the chapel, headed "by a band consisting of a hautboy, drum, fife, and three "fiddles!"

An "Ancient" lodge was established at Wooler in 1802, of which particulars will be found under that date.

The "Modern" Lodge of Amity, at Hexham, had a somewhat chequered career. Constituted on the 8th of March, 1763, as No. 295, it met fortnightly, for some time, at the Black Bull Inn, Market Place; then, in 1770, it became No. 239, and was erased on the 5th of February, 1777. It was reinstated, probably in 1780, when it was accorded the No. 190; in 1781 it became No. 191, and, according to the Calendar of "Modern" lodges for 1782, it was then meeting at the Bush Inn, Hall Garth. The lodge was finally erased in 1790.

The "Ancients" were also busy in Newcastle; for a cash-book beginning 5th April, 1763, John Fife, treasurer, and commencing with a balance of cash in hand, shows that the lodge to which it relates had previously existed, and that it was deemed advisable this year to obtain a warrant from a Grand Lodge. It appears to have become Lodge 120 of "Ancient" Masons, a warrant for which was issued on the 19th of September, 1763, by Lord Kelly, G.M. The following document, the original of which is still in existence, bears this out, and it may be taken that the names are those of the founders of the lodge, with John Fell as the Master-designate.

I do hereby certify that John Fell, John Hall, John Sangster, Robert Young, John Duncan, John Fife, Robert Green, Lewis Gillet, John Mollson, James Kellock, Daniel Harris, Alexander James, Robert Clark, John Young, and James Ferguson, are all regularly registered in the Grand Lodge books, No. 120.

Given under my hand and the seal of Grand Lodge in London the 7th day of October in the year of our Lord 1763 and in the year of Masonry, 5763.

Lau. Dermott, G. Sec.

To all to whom it may concern.

SEAL.

The "local record" of this lodge is thus given by Sykes:—"1763 (Nov. 1). A lodge of free masons was constituted at "the house of Mr. John Fife, publican, in the Castle Garth, "Newcastle, in due form, under the sanction of the hon. Thomas "Erskine, earl of Kelly, Viscount Fenton, lord baron of "Pittenweem, Grand Master of Ancient Masons in Great

"Britain." According to Richardson, the lodge was held at the Three Bulls' Heads, which was one of Newcastle's old inns, long since removed, and which stood close to the north-east corner of the Castle Keep, and the railway now crosses its site. The tenants used the chapel of the Castle for a beer-cellar! (Charlton's "*Newcastle Town.*") The lodge, as appears by the records of Grand Lodge, was constituted at the Black Lion (? Black Boy), Castle Garth; and it does not appear when it met at the Three Bulls' Heads. It made no returns, and was dormant till about 1804, when it was revived in the 2nd Lancashire Militia, then stationed at Sunderland, and afterwards at Tynemouth. It appears in the list of 1807 in that connection. In the list of 1813 it appears as being held in the regiment, then stationed at Plymouth, although in 1812 it was returned as a civilian lodge. At the union of Grand Lodges in 1813, it became No. 144, but made no returns thereafter, and was erased in 1822. From 1807 it was called the Knights of Malta Lodge, No. 120, but there is no record to show why or how it assumed this name. A seal with the latter title is now in the possession of the Newcastle-on-Tyne Lodge, No. 24.

No. 120 has sometimes been confounded with St. Nicholas Lodge; but they appear to have been totally distinct bodies, as will hereafter be seen.

On Midsummer Day, 1764, the Lodge of St. John and the before-mentioned No. 120 fraternised in the fashion thus described by the *Courant* of June 30th: "The Ancient and "Honourable Society of Freemasons assembled at their respec- "tive Lodges in Newcastle, namely, Brother Wright's, sign of "the 'Cock'; Bro. Fife's, Black Boy—both near the Head of the "Side, when Bro. Huntley and Bro. Green, the Masters elected, "were installed, after which both Bodies joined at Bro. Wright's "and from thence went in procession to St. John's Church in "their proper Habiliments and respective Insignia of Dignity, "where an excellent sermon was preached by Bro. the Revd. "Mr. Barwise from Psalm 133 & 1—'Behold how good and how "pleasant it is for brethren to dwell together in unity!' in "which the grand characteristics of Freemasonry were fully "displayed and justly represented, after which they returned to "their respective lodges above mentioned."

The "Ancients" in Newcastle were actively engaged this year in extending the Light, and founded a lodge at North Shields, the warrant of which in 1805 was revived in Newcastle as the Atholl Lodge, 131, and is now merged in Lodge 24. The cash-book referred to as that of No. 120, records a loan to Shields Lodge of £3 in December, 1764, and the following (the original of which is still in existence) supports the entry:—

11th Decr. 1764.

Bro. Fife, Newcastle-on-Tyne

Please deliver to Bearer £2 14 0 for the use of Shields Lodge by order of your brother

Robert Green.

This Shields Lodge, evidently an offshoot of No. 120, emulating the evil example of its progenitor, made no returns, but lay dormant till 1805, when the warrant was revived, as appears above.

Mackenzie states that St. Nicholas Lodge was established on the 29th November, 1764, and that it was first held at a house on the Quayside, whence it was removed into the Flesh Market in December, 1770; but the existing records and documents do not carry this lodge further back than 1766, when it began at the Head of the Side, and immediately afterwards was moved to the Flesh Market. This will be dealt with under date of 1766.

Seaton Sluice and Seaton Delaval.

On the 20th March, 1764, Sir John Hussey Delaval, a noted Freemason of his day, completed the making of the unique harbour at Seaton Sluice, which is said to have been the original of Bro. Sir Walter Scott's harbour of Ellangowan, in "*Guy Mannering.*"

Those acquainted with the quaint harbour at "the Sluice" will have little difficulty in following Sir Walter's description—slightly varied from the actual facts—as thus given in the 40th chapter of his fascinating work:—

While he thus spoke, they pulled round a point of rock, and found a very small harbour, partly formed by nature, partly by the indefatigable labour of the ancient inhabitants of the castle, who, as the fisherman observed, had found it essential for the protection of their boats and small craft, though it could not receive vessels of any burden. The two points

of rock which formed the access approached each other so nearly, that only one boat could enter at a time. On each side were still remaining two immense iron rings, deeply morticed into the solid rock. Through these, according to tradition, there was nightly drawn a huge chain, secured by an immense padlock, for the protection of the haven, and the armada which it contained. A ledge of rock had, by the assistance of the chisel and pickaxe, been formed into a sort of quay. The rock was of extremely hard consistence, and the task so difficult, that, according to the fishermen, a labourer who wrought at the work might in the evening have carried home in his bonnet all the shivers which he had struck from the mass in the course of the day. . . . There was also a communication between the beach and the quay, by scrambling over the rocks.

In addition to the actual cutting through the rocks to form a channel to the sea, there was masonry at the entrance gates and on the quays, which would necessitate the employment of craftsmen, of whom Sir John Hussey Delaval had a band at Ford. The family Hall at Seaton Delaval had been built by Admiral Delaval some years before, from designs by Sir John Vanbrugh, somewhat similar to those of Blenheim by the same architect. The main part of the building was burnt in 1822. There is also, in the grounds, a pure and perfect Norman chapel.

The close relation of Sir John Hussey Delaval (afterwards the first Lord Delaval) to Northumbrian Masonry will be found detailed in the next chapter.

On St. John's Day (December 27th), 1764, the Newcastle brethren joined those of the province of Durham, at the laying of the foundation stone of a new church in the east end of Sunderland, dedicated to St. John the Evangelist.

St. Cuthbert's Lodge ("Ancient"), Tweedmouth, was warranted December 13th, 1764, and erased December 5th, 1827.

The loan from No. 120 to the Shields Lodge in December, 1764, was evidently in view of the constitution of the latter; for on the 2nd of January, 1765, as the local records show, a lodge of Freemasons was constituted at Mrs. Bond's, the Old George Inn, North Shields, by warrant (dated November 13th, 1764) from the Earl of Kelly, Grand Master of the "Ancient" Masons. Bro. Robert Green, a deputy from Newcastle, was the constituting officer. On the following day, as Richardson

informs us in his "*Table Book*," the brethren assembled at the Low Lights, together with brethren from Newcastle, Sunderland, and other places (whom they probably met on their landing from large wherries known as "comfortables"), and all walked in procession to Mrs. Bond's, making a very grand show. It will be observed that the brother deputed to constitute the lodge was the Robert Green (presumably W.M. of No. 120) who signed the authority to Bro. Fife to pay the money to the Shields lodge, and this identifies the un-named lodge.

This Shields lodge is supposed by some to have been the St. George's Lodge, probably because it was held at the Old George Inn; but this is clearly not so, for two good reasons: 1st, because the lodge constituted in 1765 was an "Ancient," while the first St. George's Lodge, constituted in 1793, was a "Modern;" and 2nd, because the lodge constituted by Bro. Green was numbered 131, and its warrant ultimately became that of the Atholl Lodge in Newcastle, as hereafter appears.

In June of 1765, the brethren of the Newcastle lodges, after the installation of their respective Masters, walked in procession to St. Andrew's Church, where a sermon was preached by the Rev. Bro. Barwise, who is described in some of the papers as being "from Felton," and by others as "of Dalton."

CHAPTER VI.

Important 18th Century Documents.

(*Period:* 1765 *to* 1800.)

AMONG the local documents pertaining to Masonry which have come under my observation, and which are still in existence, some of the most interesting as determining the history of existing or extinct lodges, are dated in the latter half of the 18th century; and these will be found at length, or referred to, in this chapter.

The "Delaval Papers" and Masonry.

The discovery at Seaton Delaval, a few years ago, of a quantity of State and other documents, generally called "The "Delaval Papers," is of more importance to Freemasons than has hitherto been known; for among the papers are many which throw valuable light upon the history of the Craft. I have had the privilege of examining those documents, and of copying such as are of chief interest as regards Masonry. The earliest in point of date speaks unmistakably of not only the possible, but the actual, existence of lodges for many years before their life comes within the historian's ken by authenticated record in the shape of warrant or minutes.

The Ford Masons apply for a Warrant.

The document to which I refer is a letter or petition dated the 14th of November, 1765, addressed by the brethren of Ford, in Northumberland, to Sir John Hussey Delaval, Bart. (who was then staying at Doddington, near Lincoln), and it is a reminder of the old posting days that on the left-hand corner of the addressed exterior, is the direction to the carrier: "Turn at Grantham." The petition is as follows:—

Honer^{d}. Sir,

Wee the free Mafons of Ford a fuffecint whereof being Made Mafters by the help of the Lodge of St. George from Berwick and being Ambetious of the favour conferr^{d} upon us in admitting us into so

high Amiſtry makes us now become very Deſiorous of a Charter form the grand Lodge of England by a proper Recomendation which wee shall have from the above Lodge in order that wee may be properly Conſtitutid Wee the Members that now are wou'd take it as a particular favour off your Honor to permitt us to make an offer of the Dedication of the Lodge at Ford to your Honor if agreable or to whom you think proper it being of an old standing tho without either Charter or Conſtition till this offer now made our number being upwards of 40 and in order of Raiſing more of our bretheren your anſr. as soon as Convenient woud extremly agreable wee having a form of a petition to send to the Grand Lodge with the Aſsignement of our Bretheren of the St. Georges. Given at a metting of the Bretheren at Ford

Novbr. 14 day 1765. FRANCIS COLLINGWOOD.

How and when did this lodge at Ford originate? It was "of an old standing" in 1765, and must have been contemporary with the operative Alnwick Lodge. The strong probability is, that it had existed at first as a lodge of working masons, engaged in building and repairing operations on fortresses, churches, or mansions in the immediate neighbourhood, as was the olden custom; and that as the "speculative" interest spread, the brethren of Berwick and other places induced the Ford members to apply for recognition by a central authority. The extreme probability of the lodge's original operative character is supported by the facts—(1) that an ancient hostelry of the place was then, and for an unknown period prior thereto, known as the "Masons' Arms," and this was the warranted place of meeting of the new lodge; (2) that in 1761, according to Sykes, Ford Castle—which in Leland's time (Henry VIII.) was "meatly strong, but in decay"—was rebuilt by Sir John Hussey Delaval, whose masons would naturally turn to him as their Patron when they assumed the later "symbolic" character; and (3) that the applicants style themselves "the free Masons "of Ford," a sufficient number of whom had been made Master Masons, to entitle them to apply for a warrant,—thus indicating that they had been Craftsmen up to the time when St. George's Lodge made Masters of certain of their number. It is further seen from the document, that not only was the lodge at Ford working for some time prior to the date of its warrant, but that the St. George's Lodge, established by Lachlan McIntosh in Berwick, was actively working. The prayer of

this petition appears to have been acceded to by Sir John, whose name the lodge assumed, and a warrant was granted in 1766. This warrant is now in the custody of the Rosicrucian Society in Newcastle, and is in the following words :—

No. 140. Kelly, Grand Master.

Richd Swan, S.G.W. Wm. Dickey, D.G.M. Richd Swan for Wm. Clarke J.G.W.

To all whom it may concern,

WE, the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons (according to the old Constitutions granted by his Royal Highness Prince Edwin, at York, Anno Domini Nine Hundred Twenty and Six, and in the Year of Masonry Four Thousand Nine Hundred Twenty and Six) in ample Form assembled, viz. The Right Worshipful and Right Honorable Thomas Erskine Earl of Kelly, Lord Viscount Fenton Baron of Pittenweem in Great Britain, Grand Master of Masons! The Worshipful Mr. William Dickey Deputy Grand Master, The Worshipful Mr. Richard Swan Senior Grand Warden, and the Worshipful Mr. William Clarke Junior Grand Warden, (with the Approbation and Consent of the Warranted Lodges held within the Cities and Suburbs of London and Westminster) Do hereby authorise and impower our Trusty and Well-beloved Brethren, viz., Thomas Todd one of our Master Masons, William Burn his Senior Warden, and Francis Collingwood his Junior Warden, to form and hold a Lodge of Free and Accepted Masons aforesaid, at the Masons Arms in the Town of Ford and County of Northumberland, (To be known by the Title of Sr. John Hussey Delavel's Lodge) upon the first Monday of every Kallendar month on all seasonable Times and lawful Occasions: And in the said Lodge (when duly congregated) to admit and make Free Masons, according to the most ancient and honorable Custom of the Royal Craft in all Ages and Nations throughout the known World. And we do hereby farther authorise and impower our said Trusty and Well-beloved Brethren, Messrs. Thomas Todd, William Burn and Fras. Collingwood (with the Consent of the Members of their Lodge) to nominate, chuse, and install their Successors to whom they shall deliver this Warrant, and invest them with their Powers and Dignities as Free Masons, &c. And such Successors shall in like Manner nominate, chuse and install their Successors, &c., &c., &c. Such Installations to be upon (or near) every St. John's Day during the Continuance of this Lodge for ever.

Providing the above named Brethren and all their Successors always pay due Respect to this Right Worshipful Grand Lodge, otherwise this Warrant to be of no Force, nor Virtue.

Given under our Hands and the Seal of our Grand Lodge in London, this Twentifourth Day of January in the Year of our Lord One Thousand Seven Hundred Sixty and Six, and in the Year of Masonry Five Thousand Seven Hundred Sixty and Six.

Lau. Dermott, Grand Secretary.

Note, this Warrant is registered
in the Grand Lodge Vol. 5th
Letter E.

This warrant, it will be observed, gives the number of the lodge as 140, which was altered in 1814 to No. 169. The lodge was erased on December 5th, 1827, together with its original sponsor, St. George's, Berwick, on a general revision of the register.

St. Nicholas Lodge, and Lodge 120.

A "Modern" lodge was founded at North Shields in 1766, by the name of the Sion Lodge, the warrant of which was dated November 29th, on which date the warrant for St. Nicholas Lodge, Newcastle, was also issued. The numbers were: St. Nicholas, No. 378; and Sion, No. 379. The latter was erased in 1827.

Certain documents and public announcements in this (1766) and the following year, rendered it extremely difficult to determine whether there were two or three lodges meeting in Newcastle at this time. We have seen that from before 1730 St. John's Lodge met, and a doubt arose as to whether its meetings were held at different houses, or there were two lodges in the town. In 1763, Lodge No. 120 was meeting at the Black Boy Inn, and the cash-book of this lodge is sometimes (but erroneously) spoken of as the cash-book of St. Nicholas Lodge, which latter lodge is stated by Mackenzie to have been established on the 29th of November, 1764. If this statement be correct, the lodge met without warrant at first; for the application to Grand Lodge for constitution was not made until 1766, as appears from the following receipt, the original of which is in Newcastle :—

Received, London, Nov. 21, 1766, p. the hands of brother Jackson, Three guineas & a half for the constitution of the Lodge St. Nicholas at a private room, Newcastle-upon-Tyne.

SAMUEL SPENCER, G.S.

And this was followed by the grant of a warrant by Cadwallader, Lord Blaney, Grand Master of "Moderns," dated 29th November, 1766, which is the *day* given by Mackenzie for the establishment of the lodge in 1764. The actual "installation" of the warrant took place on the 9th of June, 1767, at the house of Brother Fife, near the Head of the Side; Brother Mansell (or Ansell) being installed the first Master, by Bro. Potter, Master of the Sion Lodge, North Shields. Richardson's "*Table Book*" states that the lodge meeting at Bro. Fife's at this time "assumed a new name, viz., that of St. Nicholas," thus lending colour to the surmise that the lodge was really of earlier date than that of its warrant; and it is clear that there were, in fact, three lodges working in Newcastle at this time, namely, St. John's (Modern), St. Nicholas (Modern), and No. 120 (Ancient).

A Certificate of Recognition.

This No. 120 lodge appears to have been actively working in 1766; for on the 29th of May in that year the Mary's Chappell Lodge, Edinburgh, issued a document of recognition, which is still in existence, and reads as follows:—

Wee, The Right Worshipfull Master of the Antient Lodge of Mary's Chappell, Edinburgh, being the primary Lodge of the Masons in Scotland, and other Office bearers of the said Lodge hereto signing, Having seen and considered a constitution of a Lodge granted and subscribed by the Right Honorable & Most Worshipfull Thomas Earl of Kelly, then Grand Master of England, with consent of the other officers of the said Lodge, bearing date the nineteenth day September One thousand seven hundered and sixty-three years authorizing and empowering Mr. John Fell, one of his Master Masons in England, and other officers under him, to hold a Lodge in Newcastle-upon-Tyne under the name & designation of the Lodge Number One hundered and twenty, having enquired into the legality of the said constitution & seeing no reason whatever to doubt the Authenticity and legality thereof, and having seen & conversed with John Callander Esq. present Right Worshipfull Master of that Lodge and Mr. Robert Callander another member of the same, and after due tryal having found them agreeable & true Brother Masons we not only invited them but admitted & received them into our Lodge as visitant Bretheren from the foresaid Lodge. But in further token of our regard for Masonry & them, have assumed them as members of our said Lodge, they having given their obligation agreeable to the rules of Masonry and our Lodge. In testimony whereof we have signed these Presents at Mary's Chappell, Edinr. this 29th May, 1766, being our ordinary monthly meeting, in presence of the Brethren of said Lodge & sundry visiting bretheren with us assembled.

The foregoing certificate is signed by the Master, two "Old Masters," and other officers, and shows beyond a doubt that No. 120 was at that date acting under an "Ancient" warrant, so that it cannot well be identical with the lodge which, in the latter part of the same year, applied for constitution as the St. Nicholas "Modern" lodge. Besides, as already shown, No. 120 has been traced through its military career, until its final extinction.

The Hexham Freemasons are mentioned by Sykes as having taken part in supporting Sir Walter Blackett when he laid the first stone of a bridge over the Tyne, on the 15th of October, 1767. This bridge, after its completion, was carried away by a flood.

In this year (1767) the Grand Chapter of England, Royal Arch Masons, was formed.

On the 27th of December, 1769, the officers and about forty privates of the 22nd Regiment, quartered at Newcastle, being Freemasons, went in procession, preceded by their own band, to St. Nicholas Church, when a sermon was preached by the Rev. Mr. Slack, of South Shields, from 1 Thessalonians, 4 ch., 9 v. This shows that in those days the practice differed from that prescribed by our Constitutions, as to the initiation of private soldiers.

A Curious Dame.

The publicity given to the military lodge by its appearance in Christmas week, would seem to have induced one dame to attempt the rôle of a female Freemason, so often essayed by imaginative ladies; although it is seldom that the posing as the pretended possessor of Masonic secrets is made the pretext for obtaining money. In the *Newcastle Chronicle* of January 6th, 1770, appeared the following:—

This is to acquaint the Public that on Monday the first inst., being the lodge (or monthly meeting night) of the Free and Accepted Masons of the 22nd Regiment, held at the Crown Inn, Newgate, Mrs. Bell the Landlady of the house broke open a door (with a poker) that had not been opened for some years past, by which means she got into an adjacent room, made

2 holes through the wall, and by that stratagem discovered the secrets of Masonry, and she knowing herself to be the first woman in the world that ever found out that secret is willing to make it known to all her own sex; so any lady that is desirous of learning the secrets of Freemasonry, by applying to that well-learned woman Mrs. Bell (that lived 15 years in and about Newgate St.) may be instructed in the secrets of Freemasonry.

The announcement was probably a hoax at the expense of the good lady, who may have whispered to her neighbours that she knew more than they supposed of what went on in a lodge room.

In this year (1769), the St. Nicholas Lodge, No. 378, became No. 313; and the St. John's Lodge, No. 225, became No. 184.

In 1771, Lord Petre, Grand Master of the London, or "Modern" Grand Lodge, issued his warrant approving of John Errington, Esq., Chief of Beaufront, as Provincial Grand Master for Northumberland. A finely-executed steel or copper engraved portrait of this gentleman, published in London in 1798, adorns the banquetting hall of the York Masonic Rooms.

The following extract from the *Newcastle Chronicle* of 27th March, 1772, brings local and Masonic history into juxtaposition: "The Grand Lodge of the Free and Accepted Freemasons in "London have lately transmitted the sum of £20 for the relief "of three of their brethren, members of the St. Nicholas "Lodge, of the Flesh Market, Newcastle, who were amongst the "sufferers by the late inundation here, they being at that time "inhabitants on the Tyne Bridge. Such noble instances of "benevolence and charity distinguish in a peculiar manner that "antient and honorable fraternity."

The inundation thus referred to, was the great flood on the Tyne in November, 1771, when every bridge over the river (except Corbridge) was swept away. The middle arch of Tyne Bridge, and two arches near the Gateshead end, were carried away, together with seven houses and shops thereon, three of which were those of brethren of the St. Nicholas Lodge.

A Berwick Celebration.

On the 29th of April, 1773, St. David's Lodge, Berwick-upon-Tweed, was constituted. The only account of the proceedings which I have been able to find is one given in verse in "*The "Weekly Magazine, or Edinburgh Amusement*," the volume of

which for 1773 has been kindly presented to me by Bro. Hughan, of Torquay. The "poem" only professes to be a description of the procession; but the language employed indicates that the lodge was an "Ancient," warranted over the signature of the Grand Secretary, Bro. Laurence Dermott. The clothing and regalia are minutely described, both of the brethren of the new lodge, and those of the Sir John Hussey Delaval Lodge (Ford), the St. Cuthbert's Lodge (Tweédmouth), and the St. George's Lodge (Berwick). As affording a picturesque view of the public Masonic doings of the time, as well as throwing light upon the inner working, which can be utilised by Masonic students accustomed to "reading between the lines," I give the piece *in extenso*:—

A DESCRIPTION *of the* PROCESSION *at constituting* ST. DAVID'S LODGE, *in* Berwick-upon-Tweed, *April* 29, 1773.

I.

FAIN would I try to strike the lyre,
Wou'd but each Muse my verse inspire
To sing of Masonry;
But ev'ry coy Ionian maid
To me denies the smallest aid,
For they're not Masons free.

II.

But thou, Apollo! whom they own,
And boast to be their great patron,
To me assistance bring;
Their constitution let's rehearse,
If not in high, in humble verse,
And their procession sing.

III.

The wished-for day at length arrives!
Come, all ye maids that would be wives,
Dress, and your fortune try;
Tho' some grave Dons to walk refuse,
You'll find, had you but leave to chuse,
Youths that might give you joy.

IV.

But see, the music* does advance,
With measured step, as if to dance,
Their number three times three;
Next comes the master of the band,
And next the Tyler sword-in-hand,
Like knight of chivalry.

* *The band belonging to the regiment lying there.*

V.

With all St. David's at his back,
All decently array'd in black,
With gloves and aprons white;
With ribbands trimm'd, of crimson dye,
And sashes edg'd, that to the eye
Present a pleasant sight.

VI.

The officers their badges wear,
Those out of office medals fair,
And hand in hand they move.
By this the world may plainly see,
That the cement of Masonry
Is sweet fraternal love.

VII.

The lovely youths too quickly pass,
I scarce discern each well-known face,
Till from my sight they're fled.
Next comes Ford Lodge, a jovial crew!
With gloves and aprons trimm'd with blue,
And sashes edg'd with red.

VIII.

With flags display'd with blue and gold,
Which are most charming to behold,
They walk with decent pace:
In them both strength and beauty shine,
Emblems of Masonry divine
And ev'ry manly grace!

IX.

But now St. Cuthbert's come in view,
With yellow edge their liv'ries blue;
St. George's now appear,
In blue and white-edg'd liveries clad,
With proper emblems of their trade;
The masters close the rear.

X.

To church they go; this is well done:
Well thrives the work that's well begun:
But mark the preacher's theme;
He tells them how fraternal love,
In ev'ry station which they move,
Will keep them free from blame.

XI.

The service done, the jovial crew
Walk to the Lodge in order due,
And pair and pair ascend:
Thou perched upon the master's chair,
Shalt see the mighty doings there,
And thy assistance lend.

XII.

I too with Fancy's eye behold
Those rites which verse may not unfold;
Let it suffice I tell,
The constituting rites are past,
And in the chair the master plac'd,
The bells now ring a peal.

XIII.

For dinner see the table stor'd
With what the season does afford
Of good substantial fare:
There's beef and mutton, veal and lamb,
With store of fowls and bacon ham,
And sauces drest with care:

XIV.

Here's pork and peas, plumb-pudding too,
Fit viands for the jovial crew,
That round the board are set:
Here's herbs and roots of various kind,
And, what elsewhere we seldom find,
Fresh salmon from the net.

XV.

In antient times, I have been told,
Our British nobles brave and bold
Could relish feasts like these;
From such they strength and courage drew
Before French *quelque chose* and ragout
Bred many a dire disease.

XVI.

No foreign wines here do appear,
But London porter, Berwick beer,
And good rum punch I see,
Which our plantations do produce,
And will to social mirth conduce,
If drunk from excess free.

XVII.

The brethren ply their knives and forks,
And from the bottles draw the corks,
And toast great George our king;
Each loyal soul fills to the brim,
And cries, We'll ever wish to him
Success in each good thing.

XVIII.

The dinner done, the toasts go round,
The bells do ring, the music sound,
To celebrate the day:
The loving brethren all agree
To sing in praise of Masonry,
And pass the hours away.

XIX.

Wit, mirth, and social humour flow,
Masons no proud distinction know,
For all are equals here;
But, like true sons of Solomon
And Hiram Abif, every one,
Behave like brethren dear.

XX.

The day is done, but see, the night
Produces a surprising sight,
For now the fire-works play;
The starry rockets mount on high,
The pidgeon on the rope does fly,
And makes a short-liv'd day.

XXI.

Italian candles throw their stars,
While serpents buzz about our ears,
The wheels throw fire about;
The pyramid is in a flame,
So bright that all may see the name,
And sun and moon to boot.

XXII.

By this all see, without dispute,
St. David's lodge is constitute
April the twenty-ninth,
And in the year of Masonry
Five thousand seven hundred seventy-three,
As Dermott did appoint.

XXIII.

But now extinguish'd is each fire,
The Masons from the sight retire
Into the Lodge again.
The bells now ring a farewel peal,
And now 'tis time I end my tale,
For lo! the clock strikes ten.

XXIV.

Oh! may th' Almighty Architect
This new-form'd Lodge deign to protect,
And guide in truth and love:
May all their actions squared be
By just form'd rules of Masonry,
Such as He shall approve. MYRA.

nming of the clothing with "ribbands" of varying
, device to distinguish the lodges, adopted in Scotland
ıe, and still obtaining in many parts. Whether a new
ɔted the colours of that from which it sprung, or

selected others, cannot now be determined; but the following distinguishing colours of Scottish lodges then in existence in the neighbourhood, may be of interest:—

Province of East Lothian :—

Aitcheson's Haven—Blue, White edge.
St. John Kilwinning, Haddington—Green.
Dunbar Castle—Crimson, Gold trimming.
St. John, Fisherrow—Crimson, Light Blue trimming.
St. Baldred, No. Berwick—Orange and Blue.

Province of Berwick and Roxburgh :—

Dunse—Green, Gold lace.
St. Luke, Lauder—Sky-Blue.

A Tweedside "Kettle."

The description of the repast would almost induce one to believe that the brethren had a regular "kettle," such as their successors are famed for providing "in the season of the year." That the custom prevailed in the eighteenth century is certain; for Mr. Newte ("*Tour in England and Scotland,*" 1791) says that "it is customary for the gentlemen who live near the "Tweed to entertain their neighbours and friends with a Fete "Champetre, which they call giving '*a kettle of fish.*' Tents or "marquees are fixed near the flowery banks of the river, or "some grassy plain; a fire is kindled, and live salmon thrown "into the boiling kettles. The fish, thus prepared, is very firm, "and accounted most delicious food. Every thing in season is "added to furnish a luxuriant repast; and wine, music, and "dancing on the green, steal one day from the plodding cares, "or more insupportable languor of mortals. The simple rustics "around are admitted in due place and order to this rural "banquet, and all nature wears the countenance of joy and "gladness. The English ladies and gentlemen cross the Tweed "in boats to attend the annual feast of their Scottish neighbours; "and the Scottish ladies and gentlemen, in like manner, pay "due respect, on similar occasions, to their neighbours in "England."

St. David's Lodge was numbered 179 at first; the warrant being dated 16th November, 1772; it became No. 217 in 1814; was erased March 5th, 1828; a new warrant granted 12th December, 1828, and the Lodge re-constituted March 13th, 1829, as No. 826. In 1832 it became No. 554, and in 1863 No. 393.

On the 27th of December, 1774 (St. John's Day), the members of the St. Nicholas Lodge, Newcastle, and the Union Lodge, Gateshead (which latter had been constituted as a "Modern" lodge in the previous year), met at their respective lodge rooms, and, the Masters being installed, after dinner the brethren of the St. Nicholas Lodge went in procession from the Flesh Market, with a band of music, to pay a visit to the Union Lodge of Gateshead; and after some stay there, all the brethren went back in procession from Gateshead to the Flesh Market, "where each lodge received the other and entertained them in "their peculiar manner."

In this year (1774) a "Modern" lodge is said to have been instituted at Morpeth, by the name of the Venerable Bede; but the lodge appears not to have been established there until some years later. It was originally constituted at the King of Prussia Inn, South Shields, in 1774, by the name of St. Bede's Lodge, No. 471. In 1780 it became No. 377; in 1781, No. 378; and it appears to have languished in South Shields, even unto decay; so that in 1789 it was transferred to Morpeth, still bearing the name of St. Bede's (not "Venerable," as sometimes quoted), and keeping its number, which, in 1792, was altered to No. 308. In 1814 it became No. 392, and in 1815 the lodge was erased.

It is reported in the local papers that after the installation of the Master of St. Nicholas' Lodge on the 27th of December, 1775, a sermon was preached "at the Rev. Mr. Murray's "meeting-house," by Bro. the Rev. Robert Green. This would be High Bridge Presbyterian Chapel, then recently built for Mr. Murray, the writer of "*Sermons to Asses*" and many other works, an eccentric and noted man of his day. This is the first Northumbrian record I have found of a Freemasons' lodge going to a Dissenting Chapel on the "head meeting day."

The rebuilding of Tyne Bridge took place about this time; and in the *Newcastle Courant* of April 29th, we read that: "Tuesday evening, April 25th, 1775, the first stone on the "Newcastle side of Tyne Bridge was laid by Sir Matthew "White Ridley, Bart., mayor, amidst a great concourse of

" people, who ardently wished prosperity and permanency to " the undertaking." This was the bridge the removal of which took place a few years ago, to permit of the erection of the present Swing Bridge.

New Halls.

On the 23rd of September, 1776, according to Richardson's " *Table Book*," the foundation stone of the new hall for St. John's Lodge was laid in Low Friar Street, Newcastle, by Francis Peacock, W.M., and underneath the stone was placed a copper plate with a Latin inscription thereon.

In November of the same year, the St. Nicholas Lodge was moved to the Old Assembly Rooms in the Groat Market, which was dedicated in form by John Errington, Esq., the Provincial Grand Master of Northumberland. This building adjoined Ridley's Court, and was burnt down in 1848.

The hall of St. John's Lodge, above referred to, was built by subscription, and was dedicated on the 16th of October, 1777. According to Mackenzie, " it contained an excellent " organ and two paintings by Bell, one representing St. John " and the other a portrait of Mr. Francis Peacock as Master of " the Lodge. In front of the building was a Greek inscription " signifying ' the darkness comprehendeth it not.' At its dedi- " cation an excellent band and the best vocal performers from " the choir of Durham Cathedral assisted. A pathetic exhortation " was delivered by Mr. Huntley, and an eloquent oration display- " ing the antiquity, progress, and excellence of the Order by " Rev. Dr. Scott of Simonburn." From a printed copy of this oration kindly lent to me by Bro. G. W. Bain, of Sunderland, it appears that the number of the lodge was 184, and that the reverend brother held office indicated by the letters " G.C.P.T." (probably *Grand Chaplain pro tem*). Mackenzie adds: " The " festival was held in the New Assembly Rooms, when near 400 " of the brethren dined together at three tables. In a short time, " extravagance and the introduction of politics ruined the Lodge, " and Alderman Blackett, who had a mortgage on the hall, sold " it and the other property of the Lodge for £320." As the records of the lodge have not been preserved, I cannot say how far this is true; but the hall was sold in 1790 to the Dispensary.

We are reminded by this extract, that among the then recent improvements in the town was the building of the Assembly Rooms in Westgate Street, which were opened in June, 1776.

In 1777, the Hexham Lodge of Amity, No. 239, which had been established in 1763, was erased. A petition for a new lodge was presented to the Provincial Grand Lodge in 1818, but nothing appears to have been done with regard to it, and the town was without a lodge until 19th July, 1875, when the Albert Edward Lodge, No. 1557, was consecrated.

A peculiar appeal was made to the brethren of the province in 1777, by the Rev. James Hart, who said he had been invited to supply the vacancy of minister to a congregation of Protestant Dissenters, "the Relief Church, Heugh Street, South Shields," but upon his leaving Durham and going to Shields, several persons who had signed his call were making a party against him, giving no other reason than that he was a Freemason. They had recourse to law to get possession of the meeting-house; and as the action in the Court of Queen's Bench had continued for upwards of twelve months, involving Bro. Hart and his friends in great expense, they appealed to the lodges to assist them, with what result is not known. Mackenzie's "*History of Durham*" states that the opponents of Bro. Hart, who were the majority of the congregation, recovered possession of the church on paying the ousted party £50, but about £1000 had been spent on the law suit.

In the same year (1777), the rules were drawn up of an association of brethren belonging to the St. Nicholas Lodge, to establish a fund for the support of distressed brethren and their widows and orphans. These rules were printed by Bro. Angus, of Trinity Corner, St. Nicholas Churchyard.

The "White Ridley" Family.

In 1778, it is stated that Matthew Ridley, Esq., "Prov. G.M." died. Bearing in mind that Mr. Errington of Beaufront had been appointed Prov. G.M. in 1772, it would appear that Mr. Ridley was *Past* Prov. G.M., having been the first appointed, in 1734. It may be convenient here to show the family

relationship of the Whites and the Ridleys, and the devolution of name in the present baronetcy. In Gyll's interleaved copy of "Bourne," at page 96, appears the following: "June 18th, "1750, Matthew White, Esq., of Blagdon, com. Northumb., "died there, and was buried in All Saints Church (Newcastle). "He was son to Alderman Matthew White, and was succeeded "by his son Matthew White, whom he had by ———, the eldest "daughter and one of the co-heirs of John Johnson, Esq., of "Bebside. He left also one daughter, the wife of Matthew "Ridley, Esq. Matthew White, the son, was created a baronet "by his Majesty King George the Second, April or May, 1756, "and, in default of heirs male, to the heirs male of his sister, "now wife of Matthew Ridley, of Heaton, com. Northumb., "Esq., Alderman of Newcastle, and one of the representatives "in Parliament for that town, 1758. And his eldest son, Sir "Matthew White Ridley, was chosen one of the members of "Parliament for Morpeth in 1768." The brother whose death is announced in 1778, was Mr. Alderman Matthew Ridley, M.P., of Heaton.

According to Mackenzie, Hardriding, near Haltwhistle, is the ancient seat of the Ridley family; and they were a younger branch of the Ridleys of Willimoteswicke; of this family was Nicholas Ridley, bishop of London, who was burnt in the reign of Queen Mary. The family became united with that of White by the second marriage of Matthew Ridley, Esq. (died April 6, 1778) with Elizabeth, eldest daughter and heiress of Matthew White, Esq., November 18, 1742, by whom he had seven sons and four daughters, the eldest of whom was Matthew White Ridley, the second baronet. Sir Matthew White was high sheriff of Northumberland in 1756, in which year he was made a baronet. He died March 21, 1763. Sir Matthew White Ridley, Bart., succeeded his maternal uncle, Sir Matthew White, by virtue of a limitation in the patent, on the said 21st of March, 1763, and he died in 1813.

It was the son of this second baronet who, in 1824, became Provincial Grand Master of Northumberland, ninety years after his grandfather, Alderman Ridley, had been appointed as the first holder of the office. The present baronet was appointed Provincial Grand Master in 1886, as will appear in due course.

A Curious Petition.

We have seen that Sir John Hussey Delaval gave his name to the lodge at Ford, and from the "Delaval papers" before me, it would appear that the worthy baronet had his share of those communications which sometimes emanate from members who, despite their declaration before admission to the Fraternity, endeavour to turn Masonry to their own advantage. One letter, written in 1778 by a farmer living near Alnwick, states that he is a member of the "ancient and honorable society," but that he could never have used the freedom had he not known "his lordship" to be one. Being a sub-tenant, on the failure of his immediate landlord he had purchased from the creditors the advance rent at £350, payable in a month, "expecting some worthy friendly brother to advance me the "sum of £300, as I can only at this time spare £50," the lease to be their security! The writer asks for a personal interview to secure his lordship's assistance, and concludes: "I would "have been the Bearer of this myself, had it not been "Diffidence prevented me." The reader will probably have some difficulty in perceiving the "diffidence" of this applicant, who admits that he had written in a similar strain some months previously without receiving a reply; and that his only knowledge of Sir John was that the latter was a member of the Craft. Six weeks later he writes again: "This is the "third time I have addressed you without receiving any answer. "My Petition was for the Loan of £300 upon good security, to "be paid at the rate of £100 a year till the whole was paid. I "will once more wait Impatiently for your answer—and hope "that you will, as a member of that Ancient and Honorable "Society of Free and Accepted Masons (to which I have the "honour to belong), pay some respect to a Brother's Necessities, "and to assist me is certainly in your power, and not hurt "yourself—for upon the Word of a Brother and a Mason you "may depend upon your money safely again at the time "promised. Should you condescend to see me, I shall be the "Happiest man in the world." The writer does not condescend to explain how he persisted for nearly a year in writing for money to complete a purchase which had to be done "within a month."

A more pleasant communication is one from the Secretary of the Lodge, in which Sir John is informed that the Right Worshipful Master and members of the Lodge would be glad of the favour of his company "on our publick meatting on "St. John Day in our Lodge at Frances Colorwood in Ford "on Munday the 28 Day of Decembr 1778." The "meatting" doubtless refers to the dinner.

The "Northumberland" Lodge of Alnwick.

The last minuted entry of the Alnwick Lodge, by that name, is, as we have seen, in 1757, and at that time the lodge was still in existence. There is no record of it having ceased to exist; nor, indeed, does it appear to have been held under any central authority which would take official cognisance of its demise. It is probable, as already pointed out, that this lodge gradually became "symbolic" in character, and changed its name to the "Northumberland;" for in 1779 a regular lodge by this name was working in Alnwick, and it existed until 1828. The above-mentioned letter from an Alnwick farmer would also point to an existing lodge in 1778. The date of the warrant (Modern), is March 24th, 1779; and it is quite possible that the old lodge came under a central authority at this time; but there is nothing, beyond the circumstances here related, to show whether this was so, or whether the old Alnwick Lodge went completely out of existence and a new association was formed after the lapse of years. So far as Grand Lodge records show, the lodge was at first numbered 513, and met at the Bee Hive Inn; in 1780 it became No. 418; in 1781 it became No. 419; in 1789 it met at the Nag's Head, Fenkle Street; in 1792 it became No. 338; in 1814 it became No. 433; in 1824 it ceased to meet; and on the 5th of March, 1828, it was erased.

I am indebted to Mr. George Skelly, the Alnwick historian, for some interesting particulars of this "Northumberland "Lodge," extracted from notes made by him before the disappearance of the minute-book. Mr. Skelly says there were two minute-books—one that of 1701, already dealt with, the other commencing in 1779—and he seems inclined to think the lodge was the same. At any rate, the minutes of 1779

commence as if they were those of an existing lodge. He says that the number of the lodge was at one time 433, and at another 419. A printed copy of the "admission form," used throughout, is identical with that now in use in English lodges. The lodge appears to have met at private houses and at hostelries, without any regular hall, and the first minute in the book is dated September 10th, 1779, when the W.M. was Reginald Milburn, and the Wardens were William Leslie and John Gardner. At this meeting were visitors from St. John's Lodge, "No. 184," Newcastle. Ten days later a meeting was held (20th September, 1779), when "the "Lodge was visited by Brother Wm. Mills from Ford "Lodge being duly constituted by order of the Grand Lodge of "England." In March, 1780, there were visitors from Thistle Lodge, Edinburgh, and St. George's, No. 70, Berwick. At the annual meeting on 26th June, 1780, a brother was "past "fellow craft and raised to Master," and there were visitors from Lodge of Industry, No, 61, and All Saints, No. 519. The former would be the lodge at Swalwell, and the latter the lodge at Rothbury, which was in existence at this time. On the 15th of March, 1781, it is recorded: "Lodge of Emergency, "for the purpose of deputing a new Master to preside till "Midsummer, our late Master being called abroad. Accordingly, "Bro. Douglas was unanimously appointed Master." On May 8th, 1781, the lodge was visited by a brother from St. Michael's, Alnwick, showing that there were then two lodges in the town; and in June the lodge was visited by "delegates from Sir John Delaval's Lodge, Ford." At the annual festival on June 24th, 1782, there were visitors from Lodges at Liverpool, Swalwell, and Rothbury. On 29th January 1783, "Resolved, that the names of all the members be sent "to the Grand Lodge," and further, "that from a personal "application from Bros. Darling and Hindmarsh of Berwick-"upon-Tweed, requiring of us to present a petition of theirs to "the Grand Lodge soliciting a Constitution, which is agreed to "be complied with." Nothing appears to have come of this petition.

According to Mr. Skelly, the minutes would appear to have been very well kept, and amongst them was one advocating the propriety of appointing Sir J. E. Swinburne as Provincial

Grand Master for Northumberland. The number of members returned to Grand Lodge in 1800 was 42; in 1804, 58; in 1805, 49; in 1806, 18 who liquidated, and 11 who did not comply with the orders. The final minutes, in 1824, show the winding-up of the Lodge. On March 8th it is recorded: "A motion made by "Brother Wm. Davison, W.M., that in consequence of the "irregular attendance and the bad support given to the Lodge, "that it be closed on the 24th of this month, and stand closed "until opportunity of carrying it on with that degree of spirit "which all Masons' Lodges ought to be. Seconded by Brother "Rutherford and carried. Unless 3 members come forward, "pay the debt, and carry on the Lodge." On March 24th 1783, appears this minute: "A motion made by Brother Wm. Davison, "R.W.M., and seconded by Brother Thomas Anderson, that in "consequence of three members not coming forward to pay the "debts of the Lodge, that the Lodge be closed and stand closed "for ever, which was unanimously agreed upon. Likewise a "motion made and agreed upon that the Grand Lodge be "informed of the same, and a reason given that many respect-"able individuals would join were it not for the initiating fee "being considered too great a sum, particularly as we are "informed that other Lodges in the provinces admit members "at £2 2s. 0d. each."

Mr. Skelly says that "independent of a bound Constitution "(1768), the lodge possessed two works on Masonry; one of "these was by Preston, and the other by Hutcheson. Members "had the use of the two latter in rotation."

The minute of 20th September, 1779, is somewhat puzzling; for if the visitation by Bro. Mills was for the purpose of duly constituting the Lodge by order of the Grand Lodge of England, we are reminded of the fact that his own lodge at Ford was held under the "Ancients," and he would scarcely be selected by the "Modern" Grand Lodge to constitute one of its lodges; while, if the minute simply means that Ford Lodge was one duly constituted by the Grand Lodge of England, it is misleading to so describe an "Ancient" Lodge in a "Modern" minute book. It is worthy of notice, that the visitors appear to have been from both classes of lodges, and it may be that at this time, a good feeling prevailed amongst the members of both sections of the Craft.

At Rothbury, a lodge by the name of All Saints, No. 519, was warranted October 26th, 1779, and shortly afterwards consecrated. This was the lodge from which a brother visited the Northumberland Lodge, Alnwick, in 1780. It became No. 424 in 1780; No. 425 in 1781; and was erased on February 1st, 1786.

The St. Michael's Lodge, Alnwick, referred to in the above minutes, was warranted in 1780, and was erased April 4th, 1798.

In 1781, the St. Nicholas Lodge, No. 313, Newcastle, became No. 248.

On the 2nd of April, 1782, a lodge was constituted as the St. George's, in the East York Militia, under a warrant of the Grand Lodge of England, by the W.M. and brethren of the St. Nicholas Lodge.

The latter lodge, at its annual festival on the 27th of December, caused 20 stones of beef and 40 sixpenny loaves of bread, to be distributed among forty poor persons in Newcastle.

The county of Northumberland had, in October, 1785, a peculiar visitation from a well-known Mason, who was at one time very much "looked up to" by admiring multitudes. This was the celebrated aeronaut Vincent Lunardi (a member of the Lodge of St. Andrew in Edinburgh), who ascended in a balloon from Kelso, and, being carried over the border, anchored first at Doddington Moor, near Wooler, and subsequently came down in a field at Barmoor, after a voyage of an hour and a half. The local brethren had no opportunity of offering fitting and fraternal entertainment to the "visiting brother," who subsequently, at a meeting of the Kelso lodge, related his adventures in the English county, which were amusing and interesting.

In 1790, the Masonic Hall belonging to the St. John's Lodge, Newcastle, was sold to the Dispensary.

The St. Nicholas Lodge, No. 248, became No. 208 in 1792.

A petition for a new lodge, dated 24th March, 1792, resulted in a (Modern) warrant, dated 7th April, for St. George's Lodge, No. 588, North Shields, constituting Robert McCutcheon, W.M.; Alexander McDonald, S.W.; and William Wilkin, J.W. This lodge met during the year at the White Swan, and on its anniversary meeting, 26th June, 1793, it was consecrated by Bro. Bulmer as Prov. G.M., its number being changed to 497. The lodge's minute-book for 1795 records that "It is agreed "that the Third Tuesday in March is to be appropriated for the "initiation of brethren in the degree of Royal Arch, and the "Third Tuesday in April for that of Herodim." The number of the lodge was changed to 534 in 1814, and in 1832 to 355. In 1834 it was erased, but was re-constituted in 1836 as No. 624, and is now in a flourishing condition.

More Delaval Papers.

The "Delaval papers" again throw some light upon the Masonic doings of the district, and also upon the labours of a distinguished histrionic brother: for I find a letter addressed to "Lord Delaval,* Ford Castle," dated September 10th, 1794, and signed by the Master and Secretary of the St. George's Lodge, Berwick. It is as follows: "My Lord and Brother,— "Mr. Kemble, from the Theatre Royal, Edinburgh, having "solicited the Patronage of the Lodge of St. George, Berwick, "to have a play performed here, they unanimously agreed to the "same; likewise to invite the neighbouring Lodges to process "with them from the Town Hall. The Lodge of St. John Ford,† "was amongst the number invited. But suppose the Harvest "was the cause of an answer not being sent. The Lodge "therefore take the pleasure of your being at present in the "country to solicit your attendance to walk with the Bretheren "to the Play on Friday Evening, from the Town Hall.— "Play, 'The Merry Wives of Windsor, with the Humours of "Sir John Falstaff'; Farce, 'Hob in the Well,' &c. &c. &c."

* Sir John Hussey Delaval, who was created a baronet in 1761, was created Baron Delaval of Redford, in Ireland, in 1783, and Lord Delaval of Delaval, in Northumberland, in 1786.

† This would refer to the Sir John Hussey Delaval Lodge.

This "Mr. Kemble" was the famous Stephen Kemble, who was W.M. of the Marquis of Granby Lodge in Durham, after his retirement from the stage; and his chair is still preserved in the lodge-room.

Among the same Delaval papers is a print announcing a special General Court of the Governors of the Freemasons' School for Girls, St. George's Fields, to be held on the 29th of October, 1795, intimating the completion of the schoolhouse, and inviting donations in kind or in money. The "Lord of Ford and "Delaval" would appear to have been a Governor of the Charity.

On the occasion of the opening of Sunderland Bridge with Masonic honours, on the 9th of August, 1796, the brethren of St. Nicholas Lodge, Newcastle, attended. Rowland Burdon, M.P., the father and founder of the structure, acted as M.W.G.M., and H.R.H. Prince William of Gloucester as R.W.D.G.M.

Provincial Grand Lodge.

The first account of a Northumberland Provincial Grand Lodge meeting, is that held on the 27th of December, 1797, at Mr. Henzell's, White Hart Inn, Newcastle (then the fashionable tavern of the town), under the presidency of John Errington, Esqr., Prov. G.M. This was, of course, of "Modern" masons. It was held under the banner of St. Nicholas Lodge; and the brethren went in procession, accompanied by a military band, to St. John's Church, where a sermon was preached by the Rev. Joseph Simpson, Prov. G. Chaplain, from the text, "See that "ye walk circumspectly." A collection amounting to £14 was made for poor married women lying-in at their own houses. The Prov. Grand Lodge voted thanks to the preacher and churchwardens of St. John's Church, and regretted that the Rev. Mr. Ellison should have refused them St. Nicholas Church. The lodges represented were St. Nicholas (Newcastle), St. Bede's (Morpeth), and St. George's (North Shields). The Prov. G.M. presented three guineas to the prisoners in Newgate, this being the old prison over the gate on the walls of the town.

"Church and Stage."

A paragraph from Sykes' "*Local Records*," under date June 13, 1797, illustrates the true Catholicity and Charity inculcated by Masonic teaching. The Rev. Mr. Haswell referred to, was a member of the local Lodge, and afterwards D.P.G.M. of the Province: "The foundation-stone of a new theatre at North "Shields was laid in the presence of a large concourse of "spectators. The Rev. Mr. Haswell delivered an extempore "address on the occasion, which, as being both friendly and "impressive, was well received. Mr. Q. Blackburn invited the "gentlemen present to partake of a social bottle of wine with "him, after the business was concluded, when success to the "undertaking was drunk with great cheerfulness. The bells "were rung most of the afternoon. January the 8th, 1798, it "was opened by a Masonic procession from the Sion Lodge, "when was represented the comedy of '*Wives as they were, and* "*Maids as they are*,' with other entertainments, under the "management of Mr. Cawdell."

From the subsequent account of the opening, it appears that Sion Lodge then met at the Star and Garter.

"Fin de Siecle."

In 1798, St. Nicholas Lodge was meeting at the White Hart tavern, in the Fleshmarket, Newcastle; and in this year St. Michael's Lodge, Alnwick, was erased.

At this time, the long-continued wars and a succession of bad harvests combined to make the financial outlook gloomy, and fears were entertained that the general body of tax-payers could not much longer bear the necessary burdens. A movement then arose to subscribe for the defence of the country, and St. George's Lodge, North Shields, on the 28th of February, 1798, "agreed "to subscribe £5 for the good of the country in general, to be "paid into the hands of the gentlemen of the Committee for "that purpose the next day."

The Lodge of St. Nicholas was busily engaged in 1799. In June and July it formed a branch of the London Masonic Benefit Society, which was joined by 90 members in the two months. Provincial Grand Lodge was held under its banner on

the 1st of October; and on the 5th of November Prov. Grand Lodge held a special meeting in St. Nicholas Lodge, and installed a warrant No. 582, called "The True and Faithful Lodge," in the Cornwall Dragoons, quartered at that time in Newcastle. The meeting was at Bro. Whitfield's, Scotch Arms Inn.

Fuller's "*History of Berwick*," published this year, says "there are two Masonic Lodges in Berwick, and one in "Tweedmouth." As we have already seen, these were the St. David's, St. George's, and St. Cuthbert's.

In 1800, the Provincial Grand Lodge was held at North Shields, when a sermon was preached by Rev. Bro. Simpson, and an address was given by Bro. Haswell, both of which were printed. An address was voted to His Majesty George III.

44354

CHAPTER VII.

Under Rival Grand Lodges.

(*Period:* 1801 *to* 1813.)

THE conflict between the "Ancients" and "Moderns" became acute with the birth of the 19th Century; and in Northumberland, where lodges constituted under both bodies were planted side by side, the position of the brethren must have been difficult at times. For the most part, the rivalry led to the frequency of processions and the multiplication of lodges, as though each section strove to the utmost to outshine and outnumber the other.

Resuming the chronological record, we find that in 1801 St. Nicholas Lodge, Newcastle, was removed to the Scotch Arms, near the New Gate.

Provincial Grand Lodge met at the Town Hall, Morpeth, on June 3rd, 1802; the lodges represented being the St. Bede's (Morpeth), Northumberland (Alnwick), and St. George's (North Shields).

We have seen that a "Modern" lodge existed at Wooler from 1762 to 1775, when it was erased. In 1802, the Masonic spirit revived, and application was made to the "Ancient" Grand Lodge for a warrant, which was granted by the Duke of Atholl as G.M. on the 13th of December, 1802, by the old title of All Saints, but numbered 189. It was consecrated and met for some time at the Black Bull, Wooler. This lodge became No. 231 in 1814, No. 161 in 1832, No. 138 in 1863, and was erased in 1866. Further particulars of the lodge, derived from its minute-book and other sources, will be found in later pages.

On April 26th, 1803, the Provincial Grand Lodge was held at the Lodge Room, Alnwick.

As already pointed out, friction between the rival bodies manifested itself early in the century. Members of the "Modern" lodges pledged themselves not to visit Atholl or "Ancient" lodges, or to receive their members as visitors; while the Atholl lodges, it must be admitted, had no such restrictive feeling, but taught and practised those principles of toleration on which Masons pride themselves. In 1803, the Grand Lodge of London (Modern) denounced "Ancient" Masons, and expelled Thomas Harper for countenancing and supporting them; while on the other hand, the Grand Secretary of the "Ancients," writing a year or two later to an Atholl lodge in Newcastle, urges the impropriety of seeking to restrain brethren from joining the systems of Freemasonry, and says: "So long as a member of a Lodge "conducts and demeans himself and performs all his duties and "respects to the Fraternity he has the honour to belong to, he "cannot be restrained from mixing with the World at large, "and joining any other Society to which his inclination and "honest pursuits in life lead."

Provincial Grand Lodge was held at North Shields on the 5th of June, 1804, and on the 5th of November it was held at Morpeth "for the purpose of dedicating St. Bede's Lodge." This lodge, as we have seen, had been in existence as a recognised lodge for some years, so that the "dedication" was probably that of a new lodge-room.

The lodge at Ford had changed its name from the Sir John Hussey Delaval Lodge to "Lord Delaval's Lodge" after Sir John was raised to the peerage; and in the "Delaval papers" are letters from the Secretary in 1804, requesting the honour of their patron's company at the lodge meetings, acknowledging donations from Lord and Lady Delaval, and showing the lodge to be No. 140.

The Atholl Lodge, Newcastle.

An impetus was given to Freemasonry in the district, in 1805, by the establishment of the Atholl Lodge, No. 131, at Newcastle. The warrant of No. 131 was dated 1764, and was then granted to brethren in Shields, who made no returns.

The warrant was in consequence called in, and lay dormant till 1805, when it was revived in Newcastle. This practice, of reviving old warrants instead of issuing new ones, was adopted by the "Ancient" Grand Lodge, in consequence of the passing, in 1798-9, of an Act of Parliament relating (*inter alia*) to the registration of Lodges of Freemasons and other societies "established" after the passing of the Act. For some years, therefore, this Grand Lodge issued no new warrants, but "revived" the warrants of defunct lodges, thereby treating the lodge as though it had existed prior to the passing of the Act. This warrant (Atholl, 131), issued by the Earl of Kelly, M.W.G.M., was installed at the Star and Garter, in Mosley Street, Newcastle, by the W.M. and Wardens of Lodge 120, attached to the 2nd Lancashire Militia. On St. John's Day, December 27th, they held their festival at the Half Moon Inn, Bigg Market, and went in procession to St. John's Church. The wives and sweethearts of the brethren were admitted into the lodge-room, and partook of an elegant repast, and after the ladies had retired, the solemn business of the lodge was resumed.

Mackenzie, in his "*History of Newcastle*" (page 596), gives the following account of the formation of this lodge: "The "Athole Lodge had a very humble beginning. One Cockburn, "a Quayside labourer, having, in 1804, taken offence at the "conduct of St. Nicholas Lodge, to which he belonged, "resolved to erect one of his own. His first pupil was "Wm. Brown, a cooper, who was instructed in the Butchers' "Field. Candidates were afterwards admitted at the Barley "Mow, in Sandgate, and the number of these spurious "Masons increasing, the brethren of St. Nicholas Lodge "became alarmed, seeing 'the Craft was in danger.' But the "outlaws, despising all threats, boldly removed to the Star and "Garter in Mosley Street, after which they sent a deputation to "a lodge belonging to the 2nd Regiment of Lancashire Militia, "then stationed at Sunderland, by whom they were made "Masons legitimately. On their return they re-made the rest "of their brethren. By the influence of this military lodge "they procured a charter, No. 131, under the Constitutions of "the Duke of Athol."

So circumstantial an account as Mackenzie here gives, is very difficult to refute at this day. But against it may be set the following facts: The minute book of St. Nicholas Lodge from 1798, and covering this period, is in existence, and nothing contained therein shows any discussion of the kind indicated; nor does the name of Cockburn appear at all; the records of the Atholl Lodge are complete, and no Cockburn is among its founders or early members. The name William Brown does appear as first S.W.; but beyond this, there is nothing to lead one to place any reliance on Mackenzie's account.

As further demonstrating that Mackenzie's version is without foundation, I would point out that among the "Delaval papers" is a petition to Lord Delaval from this Atholl Lodge, dated May 4th, 1807, signed by fifty-one members and officers, and the name of Cockburn does not appear among them. There are two William Browns, one of whom is W.M., and the only P.M. signing is James Notman. It would therefore appear, according to ordinary rotation of officers, that Bro. Notman was the first Master, with Bro. Wm. Brown as S.W. The text of the petition is so interesting that I reproduce it as follows:

My Lord.

We the Worshipfull Master, Wardens and Brethren of the Atholl Lodge No. 131, held at the Halfmoon Inn, Bigg Market, Newcastle, under Warrant granted to us in October, 1805, by the Ancient Grand Lodge of England, His Grace the Duke of Atholl, Grand Master, &c., Understanding your Lordship is one of the Honorable and Ancient Craft, and truly desirous of promoting its welfare and prosperity, take the Liberty humbly to supplicate your Lordship's Patronage and Aid, for the good of the said Lodge, which will claim our unfeigned Gratitude, and will be esteemed one of the greatest Favours and Honours your Lordship could confer: while under your dignified Auspices an increase of Numbers and establishment of order and regularity would, we believe, afford that gratification to your generous mind, which is the highest solace to the virtuous promoters of real good. [Here follow the signatures.] We, the above Brethren in open Lodge assembled, and adorned with all our Honours, do empower our trusty and well-beloved Brother John Anderson, the Bearer hereof, to wait upon your Lordship with this our humble request, he being fully prepared to answer any Questions your Lordship may deign to ask of him relative to the Ancient Craft.

To this petition his Lordship, after due consideration, replied as follows:

Seaton Delaval, May 24th, 1807. Lord Delaval presents his high regards to the Worshipful Master, Wardens, and all his Brethren of the Atholl Lodge, No. 131, and assures them he is extremely flattered by their thinking that the addition of his name can contribute to its welfare, and that therefore in whatever manner they may be pleased to place it, he will view himself as very honorably distinguished thereby. Concurring with them most cordially in their wishes for its prosperity, towards the promotion whereof he will at all times be happy in exerting his best endeavours.

Sir John Swinburne, Provincial Grand Master.

Mr. John Errington resigned the office of Provincial Grand Master of "Modern" Masons in 1806, and in 1807 Sir John Edward Swinburne was appointed in his stead. Up to the time of the union of the Grand Lodges as the United Grand Lodge of England, the Northumberland Provincial Grand Lodge was a "Modern" body. The "Ancients" do not appear to have acted under a Provincial Grand Master, but requested some influential local Brother to become the "Patron," as we have seen in the case of the Lodge at Ford and the Atholl Lodge.

The Atholl Lodge, No. 131, founded a Benefit Society in 1806. A lodge minute of this year states that: "A Bro. F. C. of the "Lodge having 'unwittingly' named some transaction of the "Lodge which ought not to have been mentioned, was publicly "reprimanded in Lodge, and ordered to remain in his present "degree and not to be raised to the sublime degree of a M.M. "for two regular Lodge nights." How long this period of suspension lasted, cannot be told; for sometimes the Lodge met nightly, and there does not appear to have been any "regular" lodge night. The three degrees were frequently conferred on the candidate at one meeting; and the Lodge closed down to refreshment and resumed labour several times in the course of an evening. A vote of thanks is recorded to the donor of a large and elegant utensil, "ornamented with Masonic emblems;" and how much this gift was appreciated by the brethren may be gathered from an entry in the Donation Book—at a later date—"now unfortunately broken."

The St. Nicholas Lodge was in 1806 moved from the Scotch Arms to the Long Room, Chancellor's Head, Newgate Street (which had been dedicated to Masonry), and here on the 16th of September the Prov. Grand Lodge was held, and the officers thereof were *elected*.

On the 24th of July, 1807, Sir John E. Swinburne was installed as Prov. G.M. at a Prov. Grand Lodge held at the Chancellor's Head; five lodges being represented. As we have already seen, Lord Delaval became the Grand Patron of the Atholl Lodge in the same year.

A grand Masonic procession took place this year at North Shields, by the Knights of Malta Lodge, No. 120, Second Royal Lancashire Militia (then stationed at Tynemouth, but previously at Sunderland), attended by brethren from the Atholl Lodge, 131, Newcastle, and St. John's Lodge, 94, Sunderland. They proceeded from Mrs. Ramshaw's, Rose and Crown, down the street to the Low Lights, where men-of-war's-men were waiting to row them over to South Shields. Arrived at the latter place, the procession went to St. Hilda's Church, where a sermon was preached. The brethren were then conveyed by boats to the high end of North Shields, when they proceeded to the Lodge of No. 120, and afterwards dined together. The aquatic processions must have been highly picturesque and amusing.

On the 28th of December, 1807, in the Atholl Lodge, 131, the following fines were ordered to be imposed upon officers not attending their duties during the half-year: W.M., 2/6; Wardens, 1/6; Treasurer, 1/-; Secretary, 2/6; Deacons, 1/-; Stewards, 6d.; Tyler, 4/-. We thus see that a neglect of duty by the Tyler was regarded as more important than a similar neglect on the part of the Master.

Lord Delaval did not live long to be the Grand Patron of the Atholl Lodge, for he died on the 17th of May, 1808, and his remains were interred in the family vault in St. Paul's Chapel, Westminster Abbey, on the 10th of June. Sykes records that "June 3rd the corpse passed through Newcastle, for London, "in great funeral pomp. The coffin was decorated with masonic "emblems, &c., &c."

The Provincial Grand Lodge was held on the 11th of July, 1808, at the Town Hall, Morpeth, presided over by Sir J. E. Swinburne, Prov. G.M. At the service in church, a collection was made "for those poor Brethren confined in French prisons," reminding us of some of the horrors and hardships of the Napoleonic wars.

A military Lodge of Harmony met in Newcastle in 1808, being attached to the Wiltshire Militia stationed there.

Dissatisfaction as to the Liquidation Fund.

About this time, great dissatisfaction existed among the provincial brethren of the "Moderns," respecting the destination of the funds sent up by them to the Grand Lodge in London. The St. Nicholas Lodge, Newcastle, in February, 1809, appointed a Committee, which memorialised Sir John E. Swinburne on the matter. This document (now in the possession of Sir Matthew White Ridley) prays :—

That the interference of the P.G.M. be most humbly requested in consequence of the major part of the Brethren having signified their determination of paying no more liquidation until some investigation shall take place, as when it was first levied it was represented as only to exist for three or four years, and it appearing by the last and preceding Quarterly Communications that an accumulating sum is in the Grand Treasurer's hands (no less at the last Communication than £589) unapplied to any express purpose. But at the same time to announce the willingness of such Brethren to continue their subscription of two shillings each annually, part of which as a contribution to the general Fund of Charity, the exent of such sum to be at the disposal of the Lodge, and the remainder to form a fund for the relief of indigent Brethren and other necessary exigencies of this Lodge. Also that the above is most respectfully suggested on the presumption that such subscriptions (being appropriated to those purposes) would be much extended, several Brethren having agreed to it who have for years resisted payment to the Liquidation Fund. We the Committee of Saint Nicholas Lodge, prompted by the earnest request of the Brethren of that and other Lodges of this County, as well as by the impoverished state of the fund of Saint Nicholas Lodge in particular, occasioned by the lavish misapplication of its monies a few years back by those to whose care it was officially intrusted, do therefore most respectfully entreat the Right Worshipful Master to make the investigation "whether the appropriation of money collected in individual Lodges (except such as are due to the Grand Lodge for registering fees) is not at the optional disposal of the Officers and Brethren of the said Lodge, to be distributed to such general and propriate purposes as the majority may approve."

On the back of this memorial is pencilled, presumably by Sir John Swinburne, " The Registering Fees go to the fund, " and 500£ appear to have been taken from the Liquidation " fund and transferred to Hall fund." Sir John also received a report from his Deputy Prov. G. M., Bro. the Rev Wm. Haswell, of North Shields, a member of the Sion Lodge, who, after conversing with the Masters and Wardens of the two Lodges there (St. George's and Sion) found a disinclination to continue the payment of the Liquidation money without being informed how it was intended to be applied; but if the Charity fund (instead of the Hall fund) were increased by the transfer, Bro. Haswell was sure there would not be a dissentient voice in this quarter, nor perhaps in any other part of the Kingdom. From an endorsement on this document, it appears that Sir John Swinburne, on the 25th of March, 1809, wrote fully to the Acting Grand Master* (Lord Moira) on these subjects.

From the original letter in reply, from Lord Moira, I extract the following explanation of the London Grand Officers: " The " Liquidation Fund was established for the purpose of wiping " off the debt contracted in building a Hall for the convenience " of the whole Craft. As every Lodge throughout England had " the right of sending its Representatives to sit and vote on " the general management of Masonry, it was supposed each " Lodge would feel interested in extinguishing an encumbrance, " the annual payments on which encroached too much on the " means of answering current demands. The Hall Fund, in its " direct application, supplies the charges for meetings, printing, " Secretary, and taxes. The keeping up of the Hall is also " provided for by it; but in the case of extraordinary repairs, " the usual state of the Hall Fund would be inadequate. The " exigency having occurred, the sum of £500 was transferred " from the Liquidation Fund for that object; which was the " same thing as if a special application had been [made] to " the Craft for a contribution to that amount. Every Lodge " has the undisputed right to apportion its contributions as it " thinks fit between the Liquidation, Hall, and Charity Funds."

---

* Up to 1813, the Grand Officer now designated Pro-Grand Master was styled the "Acting Grand Master."

This explanation did not allay the local feeling; the view of the brethren being that unless the principal part of their moneys were devoted to charity, a change ought to be made. Other Provinces took action in the same direction, with what result will appear later (1818).

The Liquidation Fund had been established in 1798.

On the 28th of July, 1809, Prov. Grand Lodge was held in Newcastle, the Lodges represented being St. Nicholas (Newcastle), St. Bede's (Morpeth), St. George's and Sion (North Shields).

A Royal Arch Chapter was added to Atholl Lodge, 131, and in July, 1809, a demand was made in open lodge, if anyone knew anything against certain brethren, why they might not be allowed to be exalted to the Degree of Royal Arch Masons. A recommendation was signed in open Lodge, to the chiefs of the Royal Arch, in favour of certain brethren being exalted. At the December meeting of the Lodge, it was resolved that Bro. Duke "pass the chair." He was then passed in due form, "in consequence of his good attendance." This ceremony is not now recognised, and never gave the secrets or rank of installed Master. It was merely a preliminary to the Royal Arch.

A Memorable Building.

The Atholl Lodge, 131, finding it inconvenient to hold its meetings at a tavern, secured Mr. Bell's Long Room, in Bell's Court, Newgate Street, and obtained immediate possession by giving the tenant a consideration for quitting. On the 27th December, 1810 (St. John's Day), the Lodge moved in grand Masonic procession from Bro. Lowe's, Half Moon Inn, Bigg Market, to St. John's Church, where a sermon was preached. Thence the procession went to the new lodge room, which was dedicated to Masonry in the presence of a number of ladies, to whom the W.M. ordered refreshment, and after they had retired, the officers for the ensuing year were installed. Some interesting matter concerning this place is given in Charlton's "*Newcastle Town*," as follows:—

There are in Newgate Street many narrow courts entered by archways and doorways on both sides of the street. In them are now workshops,

warehouses, and dwelling-houses of the poorer classes, but there are remaining ancient houses in some of them, which must in their day have been inhabited by wealthy and influential people. One of them, Bell's Court, now called Weir's Court, has rather an interesting history. In it was once an old and noteworthy building, which had in its time been put to a variety of uses. During the American Revolution it was a military storehouse; afterwards it was a Freemasons' Lodge; then it was purchased by the Catholic body in Newcastle and transformed into a chapel, but was vacated on the building of St. Andrew's Chapel in Pilgrim Street. It was next the library of the Literary, Scientific, and Mechanical Institution, and was pulled down and rebuilt by Mr. John Bell, bookseller and land surveyor. Many relics of antiquity, including several querns or hand-mills were found when the old building was destroyed. The front part was said to have been the town residence of the Earl of Derwentwater, executed in 1715.

Foundation Stone of Berwick Pier.

Under date of February 27th, 1810, the following paragraph appears in Sykes' *Local Records:* "A grand masonic procession "took place at Berwick, on the occasion of laying the foundation "stone of a new pier for that harbour; the day was ushered in "by the ringing of bells, &c. The different lodges of free-"masons from the neighbouring towns joining that of Berwick "assembled on the morning, at the town-hall, along with the "magistrates, commissioners, and a number of respectable "inhabitants, from thence they walked to the church in due "order, where an excellent sermon was preached on the occasion "by the Rev. J. Barnes, vicar of Berwick. After service, they "proceeded (attended by the band, and a guard of the Forfar-"shire militia then lying there) to lay the foundation stone. "After the Rev. William Johnstone, of Spital, chaplain to the "lodge of St. George, had delivered a short prayer, the stone, "in which was deposited a bottle, containing all the different "coins of George III. with several medals, and two plates, with "suitable inscriptions on them, was laid down amidst the "acclamations of an immense concourse of people. When the "ceremony, which was honoured by a royal salute from the "cannon on the ramparts, followed by the ships of the harbour, "who displayed their flags on the occasion, was over, the "procession returned to the town-hall, where the lodge of "St. George dined; the other lodges dined at their respective "rooms, and the day concluded with the greatest harmony."

The same *Records*, under date of November 6th, 1810, contain the following: "The foundation stone of St. Cuthbert's Lodge, "in Tweedmouth (under the ancient constitution, the duke of "Athol, grand master), was laid by brother Selby Morton, acting "master, amidst the acclamations of most of the brethren in "the neighbourhood. In the stone was enclosed a bottle, con-"taining several coins of the reign of George III., and some "old ones of King William and Queen Mary."

The relations between the local "Moderns" and "Ancients" are shown by a case submitted to the Grand Lodge (of Moderns) in 1810, wherein it is set forth that Bros. Thompson, Fennings, Bell, and Harrison, of the Atholl Lodge in Newcastle, had been re-made, passed and raised in the Marquis of Granby Lodge, Durham, to qualify them as "Moderns." At the time of being so re-made, they had avowed their intention not to withdraw themselves from the Atholl Lodge at Newcastle, but wished to become members under both Constitutions. The brethren of the St. Nicholas Lodge in Newcastle, however, refused to admit the brethren, thus re-made, into their lodge as visitors, unless they renounced the Atholl Lodge altogether. The "Modern" authorities in London favoured the recognition of those brethren; and ultimately all cause of trouble was removed by the Union.

The Percy Lodge, No. 145, was established at Morpeth on the 14th of May, 1811, by the Atholl Lodge, 131, under the "Ancient" Constitution, a warrant having been granted by the Duke of Atholl on Nov. 26th, 1810. A procession from the Town Hall to the Chapel of Ease, a sermon by the Rev. Bro. Shute, and a collection for the suffering Portuguese, preceded the dedication of the Lodge, which took place in the presence of a number of ladies. The object of this collection again brings us in face of contemporary history, and reminds us of the achievements of our troops under Wellington in the Peninsula. The lodge changed its name shortly after the Union, becoming the Peace and Unity, No. 177, and was erased in March, 1828.

Mr. Thomas Burdon, the Mayor of Newcastle, who had been initiated for the purpose at the Mansion House, was on the 8th of September, 1811, installed as Grand Patron of the Atholl Lodge, 131, in succession to Lord Delaval, deceased. This was done in the presence of 120 brethren. The W.M.

read an anonymous letter which had been sent to the Mayor, warning him against becoming a member of the lodge; and every brother declared on his OB that he had no knowledge of such a letter having been written.

"The Newcastle-upon-Tyne Ancient Masonic Benefit Society" was established on the 25th of October, 1811, at the Ancient Masons' Hall, Bell's Court. It was composed of registered Masons only, and a code of articles was published.

Provincial Grand Lodge was held on November 7th, 1811, at the White Swan, North Shields. The sermon at Tynemouth Church was preached by Bro. Rev. W. Haswell, D.P.G.M., and a collection amounting to £35 1s. 0¾d. was taken for the British prisoners in France, which would include some "poor and distressed brethren."

The Royal Kent Bodies.

From an article contributed by Bro. Schnitger to the *Freemason* Christmas Number, 1896, headed "The Royal Kent Bodies at Newcastle-on-Tyne," the following extract may be of interest, as showing local Masonic activity in and about the year 1812:—

The Royal Kent Bodies consist of (1) The Royal Kent Preceptory of Knights of the Temple, &c., and Malta, holding Warrants from 1812, but working previously in at least two other organisations without warrant, (2) The Royal Kent Chapter Rose Croix of the same antiquity and origin, and who accepted a confirmatory warrant in 1857. (3) The Royal Kent Council of the Allied Degrees, Time Immemorial. (4) The Royal Kent Council of the Cryptic Degrees, Time Immemorial, being the oldest working body recorded in England so far as these degrees are concerned. (5) The Royal Kent Conclave of Kts. of Rome and the Red Cross of Constantine, K.H.S., K.S.T., working from 1812, if not before. (6) The Royal Kent Tabernacle of Royal Arch Knights Templar Priest, Time Immemorial, the only working body in England with regard to those degrees dependent thereon. (7) The Royal Kent Knights Grand Cross of the Holy Temple of Jerusalem, Time Immemorial, who, from the earliest records onwards were the governing bodies of the preceding Orders, and even now retain the government of some of them, as well as their own absolute independence. Indeed, during the time Great Priory was in abeyance, they firmly discharged all the duties of Great Priory within their district, and indeed, beyond it, by warranting an Encampment in the East Indies to work all these degrees.

The Newcastle Bodies are now, with scarcely an exception, in accord with, and subject to, the recognised Central Authorities

of the several organisations. According to Bro. Schnitger, among the degrees conferred in Newcastle in former times, but not now actually worked, are The Link (absorbed by the Mark); The Order of the Brotherly Love of David and Jonathan (absorbed by the Secret Monitor); The Knights of the North; The Knights of the South; Seven Androgyne Degrees, conferred, without fee or reward, on any Master Mason; and The Heroine of Jericho. The Royal Order of Scotland is also said to have been worked in Newcastle from early times, and is still conferred there.

Bertram Mitford, Esq., of Mitford Castle, was, on the 9th of April, 1812, installed as Grand Patron of the Percy Lodge, No. 145, of "Ancient" Masons, at Morpeth, by Thos. Burdon, Esq., Grand Patron of the Atholl Lodge.

The seventh anniversary of the Atholl Lodge, 131, was celebrated on the 22nd of October, 1812. An Encampment of Masonic Knights Templar was formed, and the members of this body, together with the Royal Arch Chapter attached to the Lodge, and the members of the Percy Lodge from Morpeth, accompanied the Atholl brethren, to the number of upwards of 200, in procession through the principal streets of the town, to St. John's Church. After a sermon and a collection in aid of the Infirmary, the brethren dined at the Turk's Head. Bro. Thomas Burdon, the Grand Patron, made the "liberal, hand-"some, and generous offer" of a site of ground at Jesmond, value £200, for the purpose of building a lodge-room; but, on account of the distance from town, it was declined. The lodge in this year contributed £5 5s. to the sufferers by the explosion at the Felling Colliery, which occurred on the 6th of May, and in which ninety-one men and boys perished.

On the 16th of December the Prov. Grand Lodge was held at the Chancellor's Head, Newcastle.

Two "Modern" Masons were, on the 27th of December, 1812, re-made in the Atholl Lodge, 131, to enable them to establish a lodge of "Ancient" Masons at Blanchland, Northumberland; but their intention does not appear to have been carried into effect, for the lodge formed there in the following year was of the "Moderns."

CHAPTER VIII.

The Union of the Grand Lodges.

(*Period:* 1813 *to* 1814.)

THE year 1813 is a memorable year in the history of English Freemasonry, being that in which the "Ancient" and "Modern" Grand Lodges agreed to unite under one Grand Master, and thus to put an end to the differences which had for so long prevented that harmonious working which should at all times characterise Freemasons. On the 8th of November, 1813, in accordance with the result of negotiations, John, Fourth Duke of Atholl, resigned his position as head of the "Ancients," in favour of H.R.H. the Duke of Kent, who was installed Grand Master on the 1st of December, and on the St. John's Day following (December 27th) the Freemasons of England were re-united in a single organisation under H.R.H. the Duke of Sussex as Grand Master of the United Grand Lodge of England; H.R.H. the Prince of Wales (afterwards George IV.) having up to that time been the Grand Master of the "Moderns." The "Articles of Union" between the two bodies had been signed and sealed on the 25th November, 1813. As the Union was not completed until the latter part of the year, it may be well to glance at the doings of the local lodges in the earlier months of 1813, so far as they throw historic light upon the approaching consummation of the desire of the brethren.

On the 10th of March, Bro. Fennings, P.M. of Atholl Lodge, 131, "acting as Grand Master," opened a Grand Lodge at Monkwearmouth, to install a warrant, No. 161, as the St. Paul's Lodge; thus indicating that among the "Ancients"

there was no Provincial Grand Master in either Northumberland or Durham, but the Grand Lodge acted through individual lodges, as of old.

On the 3rd of May, Atholl Lodge, 131, having been advanced to No. 15 by letters of dispensation from the Grand Master, a new warrant was installed. The following is an extract from the minutes of the (Ancient) Grand Lodge, dated 15th April, 1813: "Whereas our well-beloved brothers the Master, "Wardens, and brethren of the Atholl Lodge, 131, in the "town and county of Newcastle-upon-Tyne, having, since their "establishment in 1805, conducted themselves according to the "true principles of Masonry, and have been the means of "extending the ancient craft in the North; as a reward for "their zeal and industry, and a mark of our respect, We "advance the s^d Lodge to No. 15 in the Ancient Registry of "England." By this warrant, the Atholl Lodge took precedence of all lodges out of London. Up to this time, the whole of the officers of the Lodge were elected every half-year.

On the 3rd of June, Bro. Robert Thompson, P.M. of Atholl Lodge, 15, "acting as Grand Master," held Grand Lodge in Gateshead, to install warrant No. 27, as Prince Edwin's Lodge.

A new "Modern" lodge was opened in Blanchland this year, by the name of the Derwent Lodge, No. 119. The warrant is dated 23rd April, 1813; the number became 155 from 1814, and the lodge was erased in December, 1827.

On the 22nd September, there was a muster, in Newcastle, of the "Modern" lodges of Northumberland and Durham. The following lodges in Durham assembled in Gateshead, and marched to the Chancellor's Head, Newcastle, viz.: Industry, 44, Swalwell; Phœnix, 121, Sunderland; Sea Captains, 129, Sunderland; Union, 295, Gateshead; St. Hilda's, 343, South Shields. At the Chancellor's Head they found the Provincial Grand Officers for Northumberland and the following Northumberland lodges, viz.: St. Nicholas, 208, Newcastle; Sion, 209, North Shields; St. Bede's, 308, Morpeth; Northumberland, 338, Alnwick; St. George's, 497, North Shields. There was a procession of between 300 and 400 brethren to St. Nicholas Church, where a collection for the Infirmary realised £50. At the dinner, Sir John Swinburne, Prov. G.M., presided.

Dwelling Together in Unity.

The first-fruits of the Union were seen at the annual festival of the Atholl Lodge, 15, on the 27th of December, 1813, when both "Ancients" and "Moderns" fraternised, this being the first meeting of a lodge in the district after the articles of Union had been entered into by their Royal Highnesses the Dukes of Kent and Sussex, and the other Commissioners, at Kensington Palace. The articles of Union were read at this festival meeting, and rapturously received by the brethren.

In the re-arrangement consequent upon the Union, the local "Ancient" lodges secured, in most cases, precedence over the "Moderns," even where the latter had been longer in existence. Thus, Atholl, 15, became 26, by the system of numeration adopted, while St. Nicholas, 208, became 261. We have seen that the Atholl Lodge was founded in 1805, in Newcastle, on a North Shields warrant which had lain dormant from about 1765, and had only worked practically for seven or eight years; while the St. Nicholas Lodge's warrant was dated 1786, and the lodge had worked continuously from that time (and probably for many years before the warrant) up to the Union.

Union of the Atholl and St. Nicholas Lodges.

After the confirmation of the Act of Union by the United Grand Lodge of England, it was deemed advisable that the rival Lodges in Newcastle should unite. These were, the Atholl, No. $^{15}/_{26}$ and the Saint Nicholas, No. $^{208}/_{261}$ which Lodges appointed a joint committee to arrange and determine upon the terms of union and carry the same into effect. This joint committee resolved, at meetings held on the 10th and 24th of March, 1814, to drop the names of the respective Lodges and adopt a new one, to apply for the retention of the No. 26, if possible, and to adopt temporary rules, with certain precedence to past officers of the two Lodges. The selection of a new name having been left to Bro. Thos. Loggan, W.M. of Atholl Lodge, and Bro. William Loraine, W.M. of St. Nicholas Lodge, those brethren, on the 15th of April, 1814, met and agreed that the name of the united Lodge should be "The "Newcastle-upon-Tyne Lodge." In order to equalise the funds

between the two contracting Lodges, the Atholl Lodge gave to the Ancient Masonic Benefit Society a hundred guineas. The articles of union were submitted to the Grand Master and Provincial Grand Master, and a very interesting letter, from the Grand Secretary, was written as follows :—

London, April 26th, 1814.

Thomas Loggan, Esq.,
and
William Loraine, Esq.
Worshipful Brothers,

I had the honor to lay before the M.W. the Grand Master, your letter and the accompanying copy of proceedings and Resolutions relating to a Union of the two Lodges in Newcastle.

It is with great satisfaction I have to acquaint you of the perfect acquiescence of His Royal Highness to the Measure.

I am commanded by His Royal Highness to make an especial Communication to you, as follows :—

" That the Union of the two lodges, is not a measure of necessity, " in consequence of the Union of the two Fraternities; but the Brethren " of the two lodges having determined so to do voluntarily, this Union is " by him approved.

" That the proceedings which have been adopted are in every way " regular and praiseworthy.

" That the New Name of the future United lodge chosen by the " Brethren, is also approved.

" That the future Number shall be that of the oldest Lodge, " which according to the new enumeration of all the Lodges under the " United Grand Lodge of Ancient Freemasons of England made in " consequence of the Act of Union, is No. 26.

" That a copy of the proceedings of the Lodge must be trans- " mitted to the Provincial Grand Master, which is in all cases, the regular " mode of Communication with the M.W. Grand Master, and through him " the Instructions of the Grand Lodge shall be communicated to all " Lodges respectively."

In any manner in which I can be useful I beg sirs, that you will command my services. With every wish for the happy accomplishment.

On the 6th of August, a further communication was sent from the Grand Secretary's office, commenting on certain of the proposed articles, and pointing out where some of them were contrary to the terms of the Union of the Grand Lodges, and that others it would not be proper to pass unless they were authorised by the Constitutions to be drawn up; for our present Constitutions had not yet come into existence.

Craft, Royal Arch, and Knights Templar.

The Provincial Grand Lodge of Northumberland—the first under the Union—was held at the hall in Bell's Court, Newcastle, on the 10th of August, 1814, when in addition to the Newcastle, Morpeth, and North Shields Lodges, members of the Royal Arch and Knights Templar joined in the procession, the total number being about 700. Sir John Swinburne, Prov. G.M., presided at the festival, and in congratulating the brethren on the union, stated that in commemoration of this very desirable event, it was his intention to propose the expediency of establishing Masonic schools for the education of the children of the poor brethren in the province, and he suggested that a fund should be raised for carrying this into effect, and for such other purposes as might promote the welfare and respect of the brethren of the North, and for defraying the expenses of the Prov. Grand Lodge. The Provincial Regalia was ordered, and from the subsequent financial accounts it appears to have cost £89 11s. 11d.

A Royal Arch Chapter under the warrant of No. 26 was opened, and an Encampment of Masonic Knights Templar was formed the same day.

That all misunderstanding may be removed as to the presence of Knights Templar at a Craft gathering, held so soon after the Articles of Union had been entered into between the two Grand Lodges, it may be well to quote in its entirety Article 2, the effect of which is so frequently misinterpreted. It reads thus :—

> It is declared and pronounced that pure ancient Masonry consists of three degrees and no more, viz :—Those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

Alleged Illegal Masons.

The old usage by which individual Scottish Masons assumed the right to authorise working in England, was alleged not to have died out in 1814; for a communication was made to the

Grand Lodges of England and Scotland on the subject of Norman Bell, of Jedburgh, authorising Thomas Common, of Sandgate, Newcastle, to make Masons "in an illegal and disgraceful manner." I cannot find the name of Norman Bell in connection with the Lodge of St. John, Jedburgh (the only lodge in the town); but one *Ninian* Bell was Treasurer of the lodge from 1802 to 1827. If he, or any other member of the lodge, had acted in the manner alleged, it would certainly have been brought to its attention by Grand Lodge and duly minuted; but Bro. Vernon says (p. 184) that "from 1813 to "1817 there is nothing noteworthy minuted;" and it is fair to assume that the charge fell to the ground before being sent to the lodge. If any complaint of irregularity had reached them, the brethren of St. John might have been depended upon to do what Masonic usage required; for their ancient Regulations in force at that time were prefaced by these words: "We "as a masonick Body have our own paculear Laws which has "in all ages been found of the greatest utilety to preserve that "union and harmony which the worald expects to carecterize us "as Men and Masons."

CHAPTER IX.

Following the Union.

(*Period:* 1815 *to* 1837.)

THE work of consolidation was carried on earnestly after the Union of the two Grand bodies had been accomplished, and the local lodges played no inconsiderable part therein. From this point it may be that the antiquarian interest in the subject diminishes; but the personality attaching to the several actors becomes more and more interesting as the brief chronicles come within remote or immediate memory, and the history of existing lodges is unfolded. Even the steps taken in the first half of the century, for the more perfect carrying-on of the work, may be followed with advantage by those who desire to contrast the aims of the promoters with the ultimate fulfilment, or otherwise, of their hopes. Among the more important ventures was the

Inception of the Provincial Fund.

At the time to which the conclusion of the last chapter brought us, the question of forming a Provincial Fund was being considered, and proceedings were somewhat quickened by the discovery that the Provincial Grand Lodge was very heavily indebted to its treasurer, Bro. Thompson. This fact was brought to the attention of Sir John E. Swinburne, Prov. G.M., by Bro. Wm. Loraine, in a letter dated 18th October, 1815, and as the present Provincial Fund was the outcome of this letter, I append a copy, the original being in the possession of the Provincial Grand Master:—

Dear Sir John,—

The inclosed Bill, which was put into my hands a few days since, of the extent of which I had no previous idea, renders it, in my opinion, absolutely necessary that something should be definitely arranged at the next Provincial Meeting, for the liquidation of the present Debt and the prompt discharge of future demands. It is very hard upon Brother Thompson to have been in advance for us such a sum for the last

fourteen months, particularly as he is a very worthy member of the fraternity. I am aware that at the last Provincial Meeting you appointed a Committee, of which I was one, to adopt some plan to raise a Provincial Fund, but this was rendered abortive by the obstacles which were thrown in our way, and which prevented our ascertaining the exact number of Subscribing Members to each Lodge in the province, and which I can explain to you better *viva voce*. The whole burthen of Provincial Meetings has hitherto fallen upon the Individual Lodges in Newcastle, which, I am sorry to say, from the late Union, and other causes, have been called upon for large contributions; therefore I cannot well call upon them to pay the whole of Thompson's Bill, without the aid of the other Lodges.

I shall assemble the Committee, above alluded to, previous to the Provincial Meeting, when we shall prepare a statement of our proceedings to lay before you at the Meeting. I find I cannot spare a day next week, therefore shall consult the Brethren, and fix a day, most likely the week following, when I hope you will be able to attend.

Yours very Sincerely,

WM. LORAINE.

Newcastle, 18th Oct., 1815.

From an endorsement on this letter, it appears that Sir John sent £20 towards the liquidation of the bill, and the matter was duly brought before the brethren at the Provincial Grand Lodge meeting, held in Newcastle on the 2nd of November, 1815; the Rev. Wm. Haswell, D.P.G.M., in the chair. The only lodges represented were the Newcastle-upon-Tyne, No. 26, and St. George's, No. 534, North Shields. The following resolutions were adopted :—

That forthwith a fund be established, applicable to such Masonic purposes within this Province as the P.G.L. shall from time to time direct.

That for the purpose of raising such fund, every lodge in the Province shall contribute thereto annually a sum equal to one shilling for each of its members; and that in consequence of the debt already due from the lodge, the first year's contribution be paid in advance.

That from this time every candidate for Masonry, upon being raised to the degree of a Master Mason, shall contribute to such Fund not less than two shillings and sixpence.

That for the more speedy liquidation of the sum due to Bro. Thompson, a voluntary subscription in aid of the Fund be opened among the brethren of the Province.

On the east side of the south transept of St. John's Church, Newcastle, is a neat mural monument, with Masonic emblems,

and the following inscription: "This stone was erected by the "Master, Wardens, and Brethren of the Newcastle-upon-Tyne "Lodge, No. 26, of Free and Accepted Masons, as their tribute "to the memory and worth of their late brother, Richard "Fennings, who departed this life on the first day of March, "1815, aged 31 years." This was one of the four brethren who, a few years earlier, anticipated the union of the Grand and local lodges, by being re-made as "Moderns" and declining to renounce their "Ancient" membership, as related at page 110.

At the time of the union of Grand Lodges, the Provincial Grand Superintendent of the Royal Arch was Sir John Swinburne, who had been appointed in 1813, and there were two Chapters in Newcastle, viz., the D'Errington Chapter, No. 12, and the Chapter of Unanimity, No. 26. These amalgamated on the 14th of December, 1815, by the name of Chapter de Swinburne, now attached to Lodge 24 by a confirmatory charter of 2nd May, 1854.

At the Provincial Grand Lodge held in Newcastle on the 25th of September, 1816, the Newcastle-upon-Tyne and St. George's Lodges alone appear to have been represented, and Sir M. W. Ridley, Bart., M.P., was appointed D.P.G.M. Sir John E. Swinburne, Prov. G.M., after dinner, called attention to the regulations affecting the Fund of Benevolence, which appeared in the new laws and regulations of the United Grand Lodge; and also called attention to the subject of the Provincial Fund, intimating that the other lodges in the Province should be called upon for their contribution for the passing year, due in October, and that it might be transmitted to the Prov. Grand Treasurer half-yearly afterwards.

The tenants of the Duke of Northumberland, in 1816 erected a column in honour of their landlord, the foundation stone being laid at Alnwick on the 1st of July, when the procession moved from the White Swan Inn to the site of the column adjoining the road on the south entrance into the town. That this ceremony was performed with Masonic honours would appear from the record in Syke, that: "When the clergyman had

" concluded a prayer, the corn, wine, and oil were poured upon " the stone, and the company united in shouts of applause; " after which the procession returned." At this time, as we have seen, the Northumberland Lodge was in existence in Alnwick; and that farmers were members of the Fraternity we have also seen.

Provincial Grand Lodge for 1817 was held in Newcastle on the 8th of August, under the presidency of Bro. Wm. Loraine, Prov. J.G.W., and in November the local brethren went in procession to St. Nicholas Church, where a service was held on the occasion of the interment, in London, of H.R.H. Princess Charlotte.

On the 27th of July, 1818, the Provincial Grand Lodge of Northumberland met in the Assembly Rooms, Durham, for the purpose of assisting at the ceremony of installing John George Lambton, Esq., M.P. (afterwards the first Earl of Durham), as Prov. Grand Master for Durham. The ceremony was performed by Bro. Wm. Loraine, Prov. S.G.W. of Northumberland.

Appeal for the Provincial Fund.

On the 31st of July, 1818, a Provincial Grand Lodge meeting was held at the Freemasons' Hall in Newcastle, the lodges represented being Newcastle-upon-Tyne, 26, and Peace and Unity, 177, Morpeth. From the list of officers it appears that the late Dr. Charles Larkin was then Prov. G.D.C.; that the Provincial Grand Stewards were Sir Charles Loraine, Bart., Edward Swinburne, Esq., Chas. Wm. Bigge, Esq., Ralph Wm. Grey, Esq., Dixon-Brown, Esq., and Stephen Reed, Esq., and the Assistant Stewards were John Fife (afterwards Sir John Fife), Ralph Naters, Edward Pollard, and others, all well-known local names. The Prov. G.M. (J. G. Lambton, Esq., M.P.) and other officers of the Province of Durham, were present. A letter was read from the Morpeth Lodge (Peace and Unity, No. 177) complaining that a brother of the Lodge had, by false pretences, got possession of the keys of the Lodge, and had purloined from thence a part of the Masonic jewels, &c., and that he retained forcible possession thereof. After the case

had been fully stated and considered, and it appearing that the brother had treated with contempt the remonstrance of the Prov. Grand Master, it was unanimously resolved that the offending brother be suspended from all Masonic functions, and excluded from every Lodge in the Province, until he should not only have returned to the said Lodge all the articles so purloined, but should also have made an ample apology and concession to the Prov. G.M. for the contempt. This meeting was chiefly noteworthy by reason of the strenuous effort made by the Prov. G.M. (Sir John Edward Swinburne, Bart., of Capheaton) to establish the Provincial Fund. In a communication the Prov. G.M. said he was sorry to find no progress had been made in the establishment of the Fund, a measure of the greatest consequence to the well-being of the Craft in the Province, and of the most undeniable utility to the Brethren at large. The letter continued: "The P.G.M. has more than "once strongly urged the necessity of carrying this plan into "immediate effect, hitherto without success; he again recom-"mends, in the strongest manner, the adoption of it without "delay; and trusts the worthy members of the Lodges of the "Province will not put him to the disagreeable necessity of "exerting those powers, that are vested in him by the new "Constitution, for carrying this most essential regulation into "effect; and he requests the articles of the Constitution "relating to this point, may be publicly read to the meeting, "with his determination to act upon them, should the business "be any longer delayed." The Articles relating to the formation of a Provincial Fund were then read, and the Acting Prov. G.M. (Bro. Wm. Loraine), in the absence of Sir M. W. Ridley, Bart., M.P., the D.P.G.M., exhorted the brethren to pay greater attention to the Prov. Grand Master's orders, than had hitherto been paid to his own repeated remonstrances, which had as yet been totally disregarded by all the lodges in the Province, except those of Newcastle-upon-Tyne and Blanchland.

It will be remembered that as early as 1809 Northumberland had protested against sending money to London without being consulted as to its destination, and had expressed a preference for dealing with its own money within the Province; and a strong representation having been made to the Pro-Grand Master, Lord Moira, by Sir John E. Swinburne, Grand Lodge

ultimately, by the articles referred to above, granted power to each Provincial Grand Lodge to direct payments to be made to a Provincial Fund to be appropriated to charitable and other Masonic purposes. As appears from Bro. Loraine's letter, given on a previous page, the Committee had experienced great difficulty in carrying out the scheme, and one can well understand the allusion in his speech to his own repeated remonstrances, and can appreciate the language used by the Prov. G.M. in determining to cut the Gordian knot. On behalf of the brethren, however, it was urged that very extraordinary expenses had recently been borne by them, and they were not anxious to incur fresh liabilities.

A Notable Toast List.

As showing the convivial habits of the times, it may be mentioned that at the dinner of the Newcastle-upon-Tyne Lodge on the 29th of December, 1818, to celebrate the installation of Sir M. W. Ridley, Bart., M.P., as Master of the Lodge (his Wardens being Cuthbert Ellison, Esq., M.P., and Wm. Loraine, Esq.), the toasts were *thirty-eight* in number, while the speeches in reply were numerous, and over a dozen songs were sung. The length of the toast list is almost equalled by the *breadth* of some of the toasts.

Masonry in the Cheviots.

The revived All Saints Lodge, at Wooler, continued as before stated, up to 1866, and I have fortunately been able (by the kindness of Mr. H. Cunningham, of Old Washington) to secure the minute-book of the lodge, covering the period from March, 1818, to March, 1825, from which it appears that the lodge met from 1814 to 1819 at the Anchor Inn, Wooler, and afterwards, up to 1825, at a Masonic Hall, in Church Street. The first entry in the Minute Book, under date of 27th March, 1818, is that a Master Mason's Lodge and Royal Arch Chapter were opened, at 8 *o'clock a.m.*, for the purpose of walking in procession to lay the foundation-stone of a new meeting-house, for the congregation of Protestant Dissenters of the West Chapel. At half-past 12, the Lodge, All Saints, with visitors

from the Beaumont and Tweed Lodges, and several visiting brethren from St. David's Lodge, Berwick, "St. John's Lodge, "Ford" (the Sir John Hussey Delaval Lodge), 7th Veteran Battalion Lodge, &c., &c., went in procession to the site, where the stone was laid by Mr. Richard Jobson, Turvilaws, "an "aged member of the Craft." Afterwards, the brethren dined in their lodge-room, made a handsome subscription in aid of the building, and "the remainder of the day was spent with "becoming hilarity, and the utmost decorum having charac-"terised the whole proceedings of the day, the lodge was closed "at 10 o'clock, and the brethren dismissed highly gratified." In the following year, a scheme for the establishment of a Benefit Society for Glendale Ward was approved, and regulations were sent to the Clerk of the Peace. On the 1st of November, 1819 (All Saints' Day), the new Lodge-room in Church Street was dedicated by certain brethren of the Lodge, who, "by dispensation from Provincial Grand Lodge," were proclaimed *Grand Officers* for the time being, including M.W.G.M., &c.! There are entries respecting the use of the room being granted free, to brethren travelling as comedians or entertainers, and the patronage of the members was freely bestowed, as, doubtless, the strollers would be welcome enliveners of the dreary winter nights in so wild a part as Wooler must have been at that time. The enthusiasm of the members for their Masonic work may be estimated by the fact that they "appointed Tuesday, Wednesday, and "Thursday evening in each week for private practice in the "lodge-room," and shortly afterwards adopted and worked the extended ritual and lectures, which had been introduced into the Craft, lecturers for the several degrees being appointed for three years. In 1821, the initiation fee was fixed at one guinea, and thereafter appear records of candidates being proposed, entered, passed, and raised on the same night. One of the latest records is that of a meeting and procession of the lodge to lay the foundation-stone of a brewery at Chatton. As in the case of the Chapel, so after the ceremony at the site of the intended brewery, "the remainder of the day "was spent with becoming hilarity, and, the utmost decorum "having characterised the whole proceedings, the lodge was "closed at 9 o'clock at night, and the brethren dismissed "highly gratified."

The minutes of Quarterly Communication of Grand Lodge held on June 6th, 1821, state that the All Saints Lodge, then meeting at the Anchor Hotel, Wooler, Northumberland, had paid register fees and dues to the Fund of Benevolence during the quarter. Similarly, in the minutes of Quarterly Communication of September, 1823, register fees from the lodge are credited; and it is somewhat singular that the name of no other Northumberland lodge appears for that quarter.

Up to the end of 1819, the minutes are not signed by the Secretary; but afterwards they are. None are signed by the W.M., nor is there any record of minutes having been put for confirmation. It also appears that a Benefit Society in connection with the lodge had been formed in 1804; but in 1819, on the more extended society being enrolled, the old members had their subscriptions refunded and the subsidiary society ceased to exist. It further appears that a committee had been appointed in 1814 to manage the affairs of the lodge, and several brethren advanced moneys to pay off the indebtedness of the lodge. These, in 1819, received their moneys back, and it was resolved that the committee cease to exist. This shows the lodge to have been in an excellent financial condition at that date. In 1820 the membership was 79, of whom nine were operative masons.

The Beaumont and Tweed Lodges referred to in the first of the All Saints minutes just quoted, were situated over the Scottish border, and sent "deputations" to assist in the ceremony. The Tweed lodge was held in Kelso as an offshoot from an older lodge, and for some time worked without warrant, and, according to Bro. Vernon, initiated candidates for the express purpose of raising funds to procure a charter of confirmation from (Scottish) Grand Lodge! The Beaumont Lodge met at Yetholm, near one of the Scottish spurs of the Cheviots, and, warranted by the Grand Lodge of Scotland in 1810, existed until 1837. As illustrating how those deputations travelled, Bro. Vernon quotes a minute in which a sum of money was voted for a cart in which to convey the brethren; and he relates, in connection with the Tweed Lodge, that—"The Lodge of St. David Berwick having invited a deputation

" to attend at the installation of their officers and constitution " of their new charter on the 7th of August, 1829, a consider- " able discussion arose as to the expenses, one Brother moving " that fifteen shillings should be allowed each member, another " moving thirteen shillings, another ten shillings, and another " that the deputation ought to pay its own expenses The " fifteeen shillings carried it over the ten by one vote. A " protest signed by eight members was received declaring the " resolution to be illegal and a gross violation of Rule 9th." On St. Andrew's Day, " after a great deal of discussion on " both sides the motion was put to the vote and was carried by " a majority of 9 to 7."

Commutation Condemned.

At a meeting of the Newcastle-upon-Tyne Lodge, in February, 1819, the lodge being nearly £200 in debt, it was resolved to establish a life subscription of £5, for which parchment certificates were given to all who subscribed. This course appears to have been followed in other Lodges, not only in Northumberland but throughout England; and had reached such a length in 1840 that the matter was brought before the Board of General Purposes in London, and condemned by the Board. In 1868, and again in 1873, the practice was further reported to the Board, and in 1879 Grand Lodge declared it to be illegal to commute subscriptions, or to make life members on a single payment.

The local brethren went in procession, without regalia, to St. Nicholas' Church, Newcastle, on the 16th of February, 1820, and attended a memorial service on the occasion of the interment in London of the remains of His Majesty George III.

On the 27th of December, 1821, Provincial Grand Lodge was held in Newcastle, and was presided over by Sir Matthew White Ridley, D.P.G.M., the death of a near relative having prevented the attendance of Sir J. E. Swinburne, Prov. G.M.

Lodge $^{120}/_{111}$ sometimes called the Knights of Malta Lodge, not having made any returns to Grand Lodge for many years, was erased in 1822.

The "Lit. and Phil." Foundation-Stone laid by the Royal Grand Master.

In view of the approaching visit of H.R.H. the Duke of Sussex, the M.W. Grand Master of England, to lay the foundation-stone of the intended new Library of the Literary and Philosophical Society, at Newcastle, a special meeting of the Provincial Grand Lodge of Northumberland was held at the Queen's Head Inn, in the city of Durham, under the presidency of Sir M. W. Ridley, Bart., M.P., D.P.G.M., on Friday, the 30th of August 1822, when the proposed arrangements of the united committees of the two Provinces were adopted. These included the erection of a gallery for the accommodation of the brethren and the members of the Lit. and Phil. Society, at a small charge per head to repay cost of erection, and a subscription to meet the unavoidable expenses "which will be necessary to support that dignity and respect-"ability which the Craft ought to assume on such an occasion." At the request of the Provincial Grand Master for Durham, the Northumberland Provincial Grand Lodge then proceeded to the Grand Lodge room of the former Province, as a visiting Lodge, and there H.R.H. the Grand Master was received and duly saluted by the two Provincial Grand Lodges. The Prov. G.M. for Durham, having congratulated His Royal Highness on his arrival in the Province, and begged him to accept the grateful acknowledgments of the Craft for the high honour thereby conferred on them, the M.W. Grand Master, as I gather from the draft minutes of the proceedings* "delivered to the Lodge a very impressive and luminous "charge, wherein he very ably, and in the most clear and con-"cise manner, pointed out the various duties of a good Mason, "and the incalculable benefits which must necessarily result to "the Craft, collectively and individually, from a punctual "observance of the antient landmarks, and a strict adherence "to the excellent principles of the Order." The several officers and members of the two Provincial Grand Lodges were then introduced to the Grand Master, who afterwards dined with the brethren.

---

* Now in the possession of Bro. G. W. Bain, of Sunderland.

On Monday, September 2nd, 1822, for the purpose of taking part in the great ceremony of the day, the Provincial Grand Lodge of Northumberland was opened at high noon, as an Especial Grand Lodge of England, at the Concert Room in the Turk's Head Inn, Bigg Market, Newcastle, under the presidency of R.W. Bro. Sir M. W. Ridley, Bart., M.P., D.P.G.M., when R.W. Bro. John George Lambton, M.P., Prov. G.M. of Durham, and other officers and brethren of the two Provinces, formed in order of procession, and moved through the Bigg Market, the Old Flesh Market, Mosley Street, Dean Street, The Side, The Sandhill, and The Close, to the Mansion House, at the entrance to which H.R.H. the Grand Master was stationed accompanied by the Mayor, Recorder, Aldermen, and Sheriff of the town, who had met His Royal Highness at Tyne Bridge, where the crowd took the place of horses, in dragging the carriage. The procession here countermarched and passed the Grand Master uncovered, after which His Royal Highness took his place as M.W. Grand Master, presumably accompanied by the civic dignitaries, and the whole moved forward by way of The Close, Sandhill, Side, Dean Street, Mosley Street, and Collingwood Street, to the area of the intended new building in Westgate Street, where the foundation-stone was laid by the Grand Master according to ancient and accustomed form and ceremony, after which a Royal salute was fired from the Castle. The procession returned to the Lodge Room, where Provincial Grand Lodge was resumed, and the acting Provincial Grand Master welcomed His Royal Highness to Northumberland. The Grand Master having, according to the draft minutes, "tendered to the Brethren his acknowledgments for the "kind manner in which he had been received in the Province, "and expressed his satisfaction at the numerous attendance "and orderly deportment of all the brethren who had "assisted in the ceremony of the day, proceeded to deliver "to the Grand Lodge a charge highly demonstrative of his "affectionate regard for the welfare of the Craft, replete "with Masonic knowledge, and pointing out in a clear and "perspicuous manner the excellent principles of the Order, "and the duties to be observed by every good Mason. The "acting Grand Officers, the Masters, and Past Masters of "Lodges were then severally presented to and were received "by His Royal Highness in the most condescending and "affable manner."

A dinner was subsequently held at the Assembly Rooms, where speeches in honour of the occasion were made, and the Royal and Most Worshipful guest was duly toasted, both as the Ruler of the Craft and as "The Youngest Burgess," upon whom the freedom of the borough had been conferred by the Corporation earlier in the day. Before leaving, His Royal Highness repeated the expression of his happiness in having that day been greeted by so numerous an assemblage; but there was one part, and that the most important part, of that assemblage, to whom he had not had the opportunity of expressing his obligations; he must, therefore, request that each of the gentlemen present would do it for him to their respective acquaintances among them; and in the meantime, he hoped they would fill a bumper and drink with him to the "Fair Sex of Newcastle," with three times three. About nine o'clock, the Royal Duke left with Sir M. W. Ridley for Blagdon.

From Bro. Bain's exceedingly valuable portfolio of documents connected with the foregoing "functions," I am enabled to give a list of the Masonic Lodges and Chapters in the procession, as follows:

1.—Royal Arch Chapter D'Swinburne.
2.—Newcastle-upon-Tyne Lodge, No. 26.
3.—The Gateshead Chapter of Union.
4.—The Gateshead Union Lodge, No. 41.
5.—The Lodge of Industry, Swalwell, No. 64.
6.—St. John's Lodge, Sunderland, No. 118.
7.—Phœnix Lodge, Sunderland, No. 146.
8.—Peace and Unity Lodge, Morpeth, No. 177.
9.—Granby Lodge, Durham, No. 204.
10.—Lodge of Harmony, Carlisle, No. 344.
11.—Northumberland Lodge, Alnwick, No. 433.
12.—St. Hilda's Lodge, South Shields, No. 440.
13.—Chapter of Emulation, North Shields.
14.—St. George's Lodge, North Shields, No. 534.

The Sacred Law was borne by Sir Robert Shafto Hawks, as W. Master of the oldest Lodge, and the brethren present numbered nearly 1000.

In addition to the Craft and Royal Arch representatives, there were other Masonic bodies in the procession. A summons

from the "Royal Kent Encampment of Masonic Knights "Templars, H.R.D.M.—K.D.S.H." shows that a "Special "Grand Conclave" was held at Freemasons' Hall, "to make "arrangements for the reception of our Royal Grand Master."

The absence of the Provincial Grand Master on the occasion of laying the foundation-stone was much regretted, more especially as he was also the President of the Newcastle Literary and Philosophical Society; but a letter from one of the Provincial Grand Officers, which has been preserved, enables me to gather that Sir John Swinburne was in the Isle of Wight, in ignorance of the Grand Master's visit, while the letter intimating the fact had, through the negligence of a servant, not been re-posted. The great interest taken in the details of Masonry by the Grand Master, and his knowledge of what was transpiring in the provinces, are shown by the following extract from the letter in question: "H.R. Highness "told Sir M. W. Ridley that he had a crow to pluck with him "about one of the Lodges, but that it could easily be got "over when they met in London." What this Northumbrian Lodge had been about to provoke this playful comment on the part of the Grand Master, I cannot even guess; but no doubt, whatever it was, it was easily got over when the Northern Baronet met the Royal Duke in London.

Irregularities.

The question of a Newcastle Lodge having inadvertently practised the Scottish usage of conferring three degrees on the same day, was brought before the authorities in London in 1821-2, and the illegality of the course pursued was pointed out, while the candidate was permitted to receive the F.C. and M.M. degrees in another (Leicester) Lodge, in a regular manner, whereupon he received his G.L. certificate.

In September, 1822, a charge was made in the Peace and Unity Lodge, Morpeth, implying a serious breach of his obligation by a Master Mason of the Lodge, but a motion "That the "charge originated in the worst feeling in the human heart, "and that it should not be read," was adopted by thirteen votes

against two. A copy of the proceedings, and the Secretary's remarks thereon, were forwarded to the Prov. G.M. by his command, but there is no record of what was done in the matter.

A Proposed Change of Name.

In January, 1823, by a letter from the Secretary to H.R.H. the Duke of Sussex, it was intimated that the Newcastle-upon-Tyne Lodge, 26, would be permitted to change its name to that of the Royal Sussex Lodge, upon a proper petition being sent. Such a petition was sent to the Grand Secretary, and by a letter from Sir John E. Swinburne, R.W.P.G.M., it would appear that the Grand Master had actually given his sanction to the proposed change. Subsequently Sir John wrote expressing his astonishment and regret that the Grand Secretary had not carried out the Grand Master's wishes in this respect. The subject then appears to have dropped.

Side-Lights on Other Degrees.

We have seen that at this time Knights Templar were working in the Royal Kent Encampment; and in one of Bro. Bain's overflowing portfolios, I find a manuscript with the watermark of 1808, and headed "Knights Templars," which shows that the first regular Conclave held in Northumberland consisted of Robert Thompson, Richard Fennings, Joseph Harrison, John Anderson, and Mark Thompson. The first-named is described as of the Cross of Christ Encampment, London, and the other four as of the Joppa Encampment. This was probably the local body, afterwards (in 1812) warranted the "Royal Kent," as Robert Thompson was Deputy Commander and Treasurer of that Encampment in 1822; and in that year a festival was held to celebrate "the first decade of our establishment in the North." The document above referred to gives the names of the members from 1812, together with the Royal Arch Chapters of which they were members. It appears to have been usual for the Encampment to meet on Good Friday, for the conferring of degrees and installation of Commanders. One circular refers to the "First

" and Second Columns of the Seven Degrees, III., V., VII., IX., " LXXXI.," followed by the words "*Ne plus ultra.*" One can scarcely imagine there *could* be anything beyond the 81st; but in those days there are said to have been degrees into the nineties! Those were the times before the Supreme Council 33° regulated the working of the A. and A. Rite. In March, 1822, Bro. J. H. Goldsworthy, of London, a member of the said Rite, wrote to Bro. R. Thompson, in Newcastle: "I am " sorry to say that since the Union our ancient Order is *entirely* " neglected, and I fear will in some measure be lost;" and he gives directions for arranging and opening a Council of the Most Wise Prelate. From this and a later letter (1828) from Bro. Goldsworthy to Bro. Thompson (in the possession of Bro. Matier, Grand Mark Secretary), it would appear that the Rose Croix was worked in connection with the Knights Templar in Newcastle and elsewhere.

A New Provincial Grand Master.

On the 22nd of October, 1823, Sir John Swinburne announced that he had resigned the office of Prov. G.M.; and by warrant dated the 10th of November, H.R.H. the Duke of Sussex, M.W.G.M., appointed Sir Matthew White Ridley, Bart., M.P., to be Prov. G.M. for Northumberland. This warrant is signed by Gen. Sir John Peel, D.G.M. Sir Matthew at about the same time was appointed Grand Superintendent of the Province in Royal Arch.

The 27th of January, 1824, being the birthday of the M.W. Grand Master, the Provincial Grand Lodge held its meeting in Newcastle, the Newcastle and Morpeth lodges alone of the Province being represented, but several Masons from the sister Province attended, besides the Principals and Companions of the Chapter D'Swinburne. The Lodge was opened by R.W. Bro. John George Lambton, Prov. G.M. for Durham, who installed Sir Matthew White Ridley as Prov. G.M. for Northumberland. Sir Charles Loraine, Bart., was appointed D.P.G.M. for Northumberland and Durham.

In the following year, 1825, Prov. G.L. was again held on the Grand Master's birthday, when R.W. Bro. Sir Matthew

White Ridley, the Prov. G.M., called attention to the necessity for the immediate formation of the Provincial Fund, and to the obstacles which had been experienced in obtaining contributions from the lodges, as provided by the Book of Constitutions.

A Lodge in a Fix.

In this year (1825) the Newcastle-upon-Tyne Lodge was removed from the Bigg Market to the rooms then lately occupied by the Literary and Philosophical Society, in Ridley Court, Groat Market; and on the 6th of February, 1826, a special meeting of the Lodge was held, on the call of 28 brethren, for the purpose of determining what course should be taken "in "the present exigency of the Lodge being without officers." The lodge appears to have satisfied "the Powers that be," for shortly afterwards (February 16th) the new lodge-room was dedicated to Masonry in the presence of 300 ladies and a number of brethren. In July, 1826, the Prov. Grand Lodge was held in the hall, under the presidency of the R.W.P.G.M.

The St. George's Lodge, Berwick, appears to have been erased on the 5th December, 1827; also, on the same date, the Lord Delaval Lodge at Ford; and the Derwent Lodge at Blanchland.

Exit "Peace and Unity."

Owing to a charge having been preferred by the Master and officers of Peace and Unity Lodge, Morpeth (formerly Percy Lodge) against certain brethren, the latter raised the question of the lodge itself having been regularly constituted; and at the Prov. Grand Lodge held in Newcastle on August 15th, 1827, a committee was appointed to investigate the charge, and to report thereon to the Prov. G.M., and further to report whether the lodge preferring the charge was duly constituted. I can find no trace of the report so made; but a significant fact is that on the 10th of December in the same year, under a dispensation from the Prov. Grand Master to Bro. Robert Thompson the Prov. G. Treasurer, the Lodge of Peace and

Unity, No. 177, was opened in the lodge-room, Percy Court, "for the purpose of electing and installing Master, Warden "and officers, and admitting members." It is also remarkable that the lodge of *Peace and Unity* should be the only one giving evidence at intervals of dissensions among its members. It was doubtless hoped that when the lodge was declared "properly constituted" the brethren would present the "good "and pleasant" spectacle, of dwelling together in unity—but the only further record we have is, that in March, 1828, the lodge was erased.

The Newcastle Ancient Masonic Benefit Society was wound up, under a claim for distribution of the funds, on the 29th of April, 1828, when 72 brethren received each £3 10s. in addition to the moneys they had paid in.

Responsibility of Lodges.

From the minutes of the Board of General Purposes, in London, under date 2nd of September, 1829, it appears that "the W.M. of Lodge 26, Newcastle, in answer to a complaint "for non-payment of dues to Grand Lodge, stated that there "had not been any payment made by individual members on "account of dues to the Fund of Benevolence prior to the time "that the brother referred to in the complaint had left the "lodge; and, therefore, as he had not made any payment to "the lodge on that account, the lodge had omitted to insert his "name in their return. The Board directed that the Master "be informed that the lodge is answerable for the contributions "of the members from whom they *receive subscriptions*."

A Berwick Phœnix.

The St. David's Lodge, Berwick, was erased on March 5th, 1828; but it immediately sprung from its ashes with renewed life. The brethren appear to have shown such good reasons for its resuscitation that the Grand Master, on the 30th December, 1828, granted a new warrant, under which, on the

7th of August, 1829, at a special meeting of the Provincial Grand Lodge, held in the Red Lion Assembly Rooms, Berwick-upon-Tweed, W. Bro. Robert Thompson, acting as Prov. G.M., re-constituted the Lodge as St. David's, No. 826. The dedication as an "Ancient" Lodge in 1773 has been described by the poet; and the re-dedication in 1829 was the occasion on which a deputation from the Tweed Lodge, Kelso, attended, as already stated.

It may here be pointed out that, at the time in question, petitioners for the restoration of a lapsed lodge, or at least seven of them, must have been members of the lodge prior to its erasure; and I presume the St. David's was revived on the petition of such brethren.

The St. David's Lodge, which continues in a flourishing condition, is in possession of an interesting W.M.'s chair, with carved Masonic emblems, dated 1641. This is the year in which, as we have seen, the first "speculative" Mason was initiated by the Scottish officers at Newcastle; and most of us would like to know the history of that chair—whether it belonged to an operative lodge in the town, or was brought to Berwick in after years from some Scottish lodge which had passed the transition stage. Was it the chair of the old operative lodge which was converted into a speculative lodge by Lachlan McIntosh; or did it belong to some other operative lodge which became St. David's in 1773?

Prior to the re-dedication of St. David's Lodge in 1829, the attendant brethren, "accompanied by several ladies from "Scotland," went in procession to Church, preceded by a band of music, and doubtless on the way the brethren sang, with that heartiness and musical rhythm which still distinguish the lodge—

> No mortal can more
> The ladies adore,
> Than a Free and an Accepted Mason.

Among the choruses which make the rafters ring when Berwick lungs send their notes over well-trained vocal chords, is that of the old Scottish song, "We're a' John Tamson's "Bairns." The sentiment of the song is so thoroughly

Masonic, that I have ventured to reproduce it (score and libretto) in the Appendix. The music, and the original words of the first and last verses, have been kindly furnished to me by W. Bro. A. L. Miller, a P.M. of the Lodge, at whose request I have endeavoured to give it a closer relationship to the Craft by writing the second and third verses.

On the occasion of the funeral of His Majesty George IV., Grand Patron of the Order, on the 15th of July, 1830, the Newcastle Masons went in procession to Divine Service in St. Nicholas Church, clothed in black, with black gloves, and "regulation aprons."

R.W. Bro. J. G. Lambton was installed as M.E. Commander of the Royal Kent Encampment, in succession to Sir Charles Loraine, Bart., on the 21st of January, 1830.

A warrant, dated 20th April, 1831, was granted by H.R.H. the Duke of Sussex, M.W.G.M., to the Northern Counties Lodge, No. 857, to meet at the King's Head, Blackett Street, Newcastle, and the first Lodge Meeting was held on the 9th of August; but shortly afterwards the brethren decided to remove to a room in Bell's Court, which they adapted for the purposes of their meetings.

Sale of a Lodge's Effects.

On the 31st of September, 1831, the Newcastle-upon-Tyne Lodge removed to the Nag's Head, and the Masonic furniture in the hall in the Groat Market was advertised for sale by auction; but a few days before the date of sale it was countermanded by advertisement in consequence of a suggestion from the Prov. Grand Master. Negotiations were apparently ineffectual, however, for on the 24th of July, 1832, the whole of the furniture and effects were disposed of in the Freemasons' Hall, Groat Market, in accordance with the following advertisement:—

Splendid Sale of MASONIC FURNITURE.

Grand Barrel Organ, Throne, with Silk Drapery, elegant Portraits, Engravings, and other Effects.

TO BE SOLD BY AUCTION.

ENTIRELY WITHOUT RESERVE,

At Freemasons' Hall, Groat Market, Newcastle, on TUESDAY, the 24th of July inst., 1832, at 11 o'clock.

(By Mr. J. R. WILKIN.)

THE FURNITURE, &c., of the above Hall, comprising the Throne, with rich silk drapery, and brass cornice; fine-toned barrel organ, with eight barrels, by Robson and Munro, of London; an excellent portrait of Sir John Swinburne, Bart, by Ramsey; a do. of Wm. Loraine, Esq., by the same artist, both in splendid gold frames; a full-sized painting of St. John the Baptist, by Bell; a-pair of large globes and stands; three large carved mahogany candlesticks, with masonic emblems, brass nossels and claw feet; one large carved mahogany chair, with masonic emblems; several excellent engravings in gilt frames; tables, forms, chairs, oil cloth, large screen, and sundry other effects.

☞ The hall will be open for inspection on Monday, the 23rd of July, from 10 till 3 o'clock, when catalogues will be ready for delivery.

The Provincial Grand Lodge was held on the 27th of December, 1832, in the Ancient Freemasons' Hall, in Bell's Court, the Groat Market Hall being dismantled, and no longer available. The Prov. G. Master, Sir Matthew White Ridley, presided at the lodge, and at the dinner in the Queen's Head Inn, Blackett Street. Among the brethren present were Matthew Bell, Esq., and C. W. Bigge, Esq.

In 1833, Newcastle-upon-Tyne Lodge, 26, became No. 24, and Northern Counties Lodge, 857, became 586.

The Prov. G.M. of Durham having in 1833 been raised to the Peerage by the title of Earl of Durham, the Provincial Grand Lodge of Northumberland, as a mark of respect, on the 22nd of October, 1834, assembled at Chester-le-Street and joined the Provincial Grand Lodge of Durham in congratulations.

On the 29th of December, 1834, a new lodge-room in the Three Tuns Inn Yard, Cloth Market, was dedicated for the use of Newcastle-upon-Tyne Lodge, 24.

In January, 1835, the Prov. Grand Lodge was again held in the Ancient Freemasons' Hall, Bell's Court.

A Provincial Visitation.

On the 14th of July, 1835, the D.P.G.M. (who was then Bro. Wm. Loraine) and Provincial Grand Officers visited All Saints Lodge, No. 161, Wooler (which, as previously shown, worked during the early part of the century), and marched in procession to the Lodge Room at the Sun Inn, where, after examining the books and records of the lodge, they entered in its minutes an account of their official visit, and that the Warrant of the Lodge, jewels, and other Masonic articles, were clear from any error; also, that "the Lodge was therefore free "from payments to Grand Lodge or any local debt."

Continuing their visitation, the D P.G.M. and officers proceeded the next day to Berwick. On their way, they made enquiries at Ford, with respect to the Delaval Lodge, the constitution and early history of which has already been described, and they found in the hands of one Burn (who said he was one of three, the only existing members of the Lodge), the Warrant No. 140, of which a copy is given at page 77, the Lodge banners with the Masonic Arms on them, and the Bible inscribed "Presented to Lord Delaval's Lodge, by Brother "Knight," also the cash-book, from which it appeared that the last initiation was on the 4th of January, 1815; but Burn declined to give up these books. On their arrival at Berwick, the Prov. Grand Officers were met by the W.M., P.M., and Secretary of St. David's Lodge, and proceeded to the Lodge Room, where they entered in the minute-book that they had

examined the Warrant, the working tools, and furniture, and found all correct, together with other remarks as to the conducting of the Lodge. Enquiry was further made as to St. George's Lodge, which, as we have seen, was instrumental in the founding of the Delaval Lodge in 1766, but which had ceased to meet since 1832; but nothing satisfactory came of the enquiries. Information was also sought respecting the Tweedmouth Lodge, which as we have seen played a part in the original dedication of St. David's Lodge in 1773. It was reported that the Warrant of Constitution and other things were in the possession of William Ramsay, innkeeper, at the sign of "The Union; or Both sides of the Tweed," in Tweedmouth; but nothing further was ascertained at the time. At an official visitation at the Northern Counties Lodge, Newcastle, on August 5th, the W.M. of St. David's Lodge reported that from further enquiries made, it was hoped that before long the lodges of St. George and St. Cuthbert would be revived. The bud of hope, unfortunately, has not proceeded to fruition, and recent enquiries have failed to trace the documents and other effects of the Tweedmouth Lodge.

Re-dedication of St. George's Lodge, North Shields.

The re-dedication or re-warranting of Lodges about this time is further shown by the action of the St. George's Lodge, No. 624, North Shields, which in January, 1836, petitioned the Prov. Grand Lodge to obtain a warrant from Grand Lodge, which was done; and on the 9th of May a special session of Prov. Grand Lodge was held at the St. George's Lodge Room, White Swan Inn, North Shields, under the presidency of Wm. Loraine, Esq., D.P.G.M., when the new warrant of the Lodge was installed by him; and Bro. Richard Medcalfe was "installed as first W.M." The warrant is dated 23rd December, 1835, and granted by H.R.H. the Duke of Sussex, M.W.G.M.

In Royal Arch Masonry, the Chapter De Sussex, under a Charter of Constitution dated 3rd of August, 1836, was formed in connection with the Northern Counties Lodge, then No. 586, now 406.

The Newcastle-upon-Tyne Lodge, No. 24, appears to have suffered from restlessness about this time; for after the numerous removals to which I have already referred, it moved to the King's Head Inn, Percy Street, on the 29th April, 1836, and again to rooms in Nelson Street belonging to Mr. Grainger, which were dedicated 21st September in the same year.

The Prov. Grand Lodge also appears to have had a lively time; for in this year (1836) it met on the 27th of January in Newcastle, for ordinary business and dinner; on the 9th of May at North Shields to instal St. George's warrant; on the 14th of July in Newcastle to send an address of congratulation to the Grand Master (H.R.H. the Duke of Sussex), on the recovery of his eye-sight; and on the 4th December, in Newcastle for ordinary business and dinner.

From a statutory return deposited with the Clerk of the Peace (John Clayton, Esqr.), on the 14th of March, 1837, it appears that the Northern Counties Lodge met on the first Monday and third Wednesday in every month, and that one of its members was "William Purves, comedian;" which I take to refer to the celebrated "Billy Purvis" whose sayings and doings are cherished as among the funniest of local memories or traditions. For many years his booth or "show" was the great feature of every fair, "hopping," and race meeting in the North; while his well-known charity, breadth of view, and kindness of heart marked him as a true exponent of some of the best tenets of Masonry.

CHAPTER X.

The Victorian Era.

(*Period:* 1837 *to* 1897.)

THE 20th of June, 1837, is a memorable date in the history of our country, as the Princess Victoria then became Queen of England, on the death of her uncle, His Majesty William the Fourth. The feeling of personal loyalty to the sovereign, which, it has been well said, for more than a century had lain in abeyance, at this time revived and lavished itself upon the youthful Queen, with ever-increasing volume as the years passed by.

The Queen and the Craft.

It may be well here to recall the early Masonic surroundings of Her Majesty, as in some measure prompting her to that kindly interest in the Craft which she has ever evinced since her accession to the Throne. Not only was her Royal father, the Duke of Kent, an earnest and practical Freemason; but many of her uncles (including the late King William IV.) were members, and held prominent positions in the Order. King George IV., when Prince of Wales, ruled the "Moderns" for over twenty years, succeeding H.R.H. the Duke of Cumberland in the office of Grand Master. When the union of Grand Lodges was determined upon in 1813, H.R.H. the Duke of Kent took the position of Grand Master of the "Ancients," in succession to the Duke of Atholl; while H.R.H. the Duke of Sussex took the corresponding position with regard to the "Moderns," in succession to the Prince of Wales. Then the two Royal brothers, the Dukes of Kent and Sussex, as we have seen, agreed that one united Grand Lodge should henceforth rule English Freemasons, and the Duke of Sussex was elected and installed as its first Grand Master, holding that position until his death in 1843.

The Royal Palace at Kensington was shared by those illustrious brethren; for while the Duke of Sussex had his apartments in a portion of the southern front, understood to belong to the original building, the Duke and Duchess of Kent dwelt in the addition made by William III., who had employed as his architect for the purpose Bro. Sir Christopher Wren. Here the Princess Victoria was born, and here, on the death of William IV., she came to the Throne. Meantime, in 1831, on the accession of her uncle, the Duke of Clarence, as William IV., and the recognition of the young princess of twelve as the next heir to the Crown, a fitting governess for Her Royal Highness was selected. This was the Duchess of Northumberland.

Lord Durham as Provincial Grand Master.

The house of Lambton, which had risen to eminence in Newcastle and acquired estates in the adjoining county of Durham, was called upon in 1837 to furnish the head of the Craft for the province of Northumberland, in succession to Sir Matthew White Ridley, who had resigned. By patent of H.R.H. the Grand Master, the Rt. Hon. John George, first Earl of Durham, was appointed Provincial Grand Master for Northumberland; and at the meeting of Provincial Grand Lodge, held in Newcastle on the 11th of September, he was duly installed, when he appointed Bro. William Loraine as D.P.G.M.

The Earl, who had been Provincial Grand Master of Durham from 1818, continued to rule the two provinces up to 1840.

"Within the Doors."

A lodge-room at the King's Head, Blackett Street, was in 1837 dedicated to the use of the Newcastle-upon-Tyne Lodge.

The first intimation of the material light of gas having been introduced into a local lodge-room, is that on the 5th of April, 1838, the Newcastle-upon-Tyne Lodge, No. 24, was so lighted.

At this time, refreshments appear to have been introduced into the lodges and chapters; and a summons of Chapter De Sussex, for a meeting on January 30th, 1838, has this written

announcement upon it: "Each Comp^{n}. is particularly requested "to bring a *pewter* or *silver* Pot to partake of Porter presented "by Comp^{n}. Geo. Hawks. Refreshment in the Chapter. *No* "*Pot, no Porter.*"

Royal Visit.

There were two "grand functions" of the Provincial Grand Lodge in 1839, in which the M.W. Grand Master took part. The first of these was on the 7th of November, when the Provincial Grand Lodge was held in the Assembly Rooms, Newcastle, and H.R.H. the Duke of Sussex, Grand Master, was present. An address of loyal welcome was presented; in response to which the M.W. Grand Master delivered to the brethren a most impressive and instructive charge. Sir M. W. Ridley, Past Prov. G.M., in the absence through illness of the Earl of Durham, addressed His Royal Highness on the state of Masonry in the Province.

The second function was on the 12th of November, when the Provincial Grand Lodge of Northumberland joined that of Durham, at the Phœnix Hall, Sunderland, and the foundation-stone of the new Athenæum was laid by H.R.H. the Grand Master.

The marriage of the Queen with Prince Albert of Saxe-Coburg-Gotha, on February 10th, 1840, was hailed with enthusiasm at all Masonic gatherings within the Province.

Death of the Earl of Durham.

The Earl of Durham did not long survive, to fill the chairs of the two Provinces; for on the 10th of August, 1840, a large number of Northumbrian Masons attended Lambton Castle, and followed the remains of their Provincial Grand Master to the grave, his lordship having died at Cowes, Isle of Wight, on the 28th of July. At a special meeting of the Provincial Grand Lodge, afterwards held, on 20th August, an address of condolence to the bereaved Countess was voted; a reply to which was read at the annual meeting in Newcastle, in November.

Meanwhile, the M.W. Grand Master, addressing the Province as in charge of the Grand Registrar, had intimated that a new Prov. G.M. should be appointed; and Bro. Wm. Loraine was continued as D.P.G.M.

In memory of the deceased Earl (who, in addition to his Provincial appointments, had been Pro-Grand Master of England in 1839-40), there was erected on Pensher Hill, between Durham and Sunderland, a monument of the Grecian type, said to approximate in design to the Temple of Theseus. It is 100 feet long by 53 feet wide, the height is about 70 feet, and it is a conspicuous object from the railway, in approaching Newcastle from the south. The foundation stone was laid with full Masonic ceremony on the 28th of August, 1844, by the M.W. the Earl of Zetland, Grand Master, in the presence of about 30,000 spectators, including the Provincial Grand Lodges of Northumberland and Durham.

From a newspaper cutting of May 15th, 1841, I find it stated that C. Blackett, Esq., M.P., had been appointed Prov. G.M. for Northumberland; but this was undoubtedly an error, as for some years afterwards the Province remained under the direction of the Grand Registrar, and there is no record of a patent having been issued to Mr. Blackett.

Birth of the Prince of Wales.

An event destined to have a beneficial effect upon English Freemasonry, although unforeseen at the time, was the birth of His Royal Highness the Prince of Wales on the 9th of November, 1841. Enthusiasm at the advent of an heir to the Throne was shown at every Masonic gathering in the Province, and found its expression in loyal toasts and addresses.

"Frustrate their Knavish Tricks."

For the purpose of constituting the new Lodge of St. Peter's, No. 706, a special meeting of Provincial Grand Lodge was held on the 29th of June, 1842, at the Ship Inn, St. Peter's, Newcastle, the warrant being dated 5th March, 1842. The new

lodge having been constituted in due form by the D.P.G.M., advantage was taken of the meeting to place on record the feeling of the brethren with reference to an event which had happened between the summoning and the holding of the meeting, as follows:—

An address of the Provincial Grand Lodge was voted to Her Majesty Queen Victoria, expressing the abhorrence and indignation of the brethren at the recent treasonable and atrocious attempt made upon her life, and concluding in the following words: "Our prayers shall be offered up to the Almighty to "vouchsafe the same protection to your Majesty during a "long, prosperous, and happy reign." The address was ordered to be sent to the M.W. Grand Master, for presentation to Her Majesty.

The wicked attempt referred to in the resolution, was that made by the youth John Francis, who, on the 31st of May, fired at the Queen. It is peculiarly gratifying to know that of the few occasions on which such outrages have been attempted, not one has caused the slightest injury to Her Majesty.

On the 5th of July, 1842, the D.P.G.M. and officers of Northumberland attended at Sunderland, on the occasion of the Earl of Zetland, M.W. Pro-Grand Master of England, installing Sir Hedworth Williamson, Bart., as Provincial Grand Master for Durham. This was the father of the present genial Whitburn baronet, who so worthily presides over the same Province.

The annual meeting of the Northumberland Provincial Grand Lodge was held at Newcastle on the 19th of October, 1842, under the presidency of Bro. Loraine, D.P.G.M.

The lodges of the Province were in mourning in 1843 for the death of the M.W. Grand Master, H.R.H. the Duke of Sussex, who was succeeded in the chair by the Earl of Zetland in the following year, 1844.

Chivalrous Degrees.

From a voluminous correspondence in 1843-4, between Dr. Arnott and Alexander Deuchar, on the part of the Scottish Grand Officers, and William Punshon, Robert Thompson, and

John Bell, of the Northumbrian Province, it would appear that Newcastle was famed at this time for the working of Christian and Chivalrous degrees, and particulars of ritual and of ceremonial observance were anxiously asked for by the Scottish Grand Officers; also, information as to what degrees the Scottish Masons were entitled to work under their charter from the Duke of Kent "to establish a Conclave of Knights "Templars H.R.D.M. and K.D.S.H., and to work in Priories "or Encampments." It will be remembered that a somewhat similar charter had been granted in 1812 to Newcastle, where certain "side degrees" had been worked for some time previously. In one of his letters, Dr. Arnott speaks of having received, in Britain and abroad, 120 degrees!

A Chapter of the "Knights Grand Cross of the Most Noble "Order of the Holy Temple of Jerusalem" was being held in Newcastle at this time, and there are documents concerning it dated 1847, when it was held "for the reception, installation, "and investiture of Past Commanders of Knights Templars." It was claimed that this degree had been worked for many years previously.

A Military Lodge.

In February, 1844, a petition was signed in Northern Counties' Lodge, 586, in favour of a Lodge being formed in the 37th Regiment, which resulted in a warrant being granted for a military Lodge, to be entitled the North Hants Lodge, No. 726. The Prov. Grand Lodge held a special session in Bell's Court on the 23rd of April, when Bro. Loraine, D.P.G.M., duly constituted the new lodge, and Bro. Robert Besant, sergeant of the 37th Regiment, was installed as W.M. This lodge worked for six months in Newcastle.

The Province Without an Installed Head.

At a meeting of Provincial Grand Lodge, held in Newcastle on the 28th of March, 1845, Bro. Loraine, D.P.G.M., announced that Lord Frederick Fitzclarence (who lived for some time at Etal, on the Tweed, and was the third son of William IV. by his morganatic marriage with Mrs. Jordan) had been appointed Provincial Grand Master, and he hoped shortly to be installed into that office. A vote of thanks was

passed to the D.P.G.M. for his long services in that capacity, and more especially whilst the Province was under the direction of the Grand Registrar.

On the 26th of May, a special meeting was held to consider a circular from Grand Lodge, on the subject of the Fund of Benevolence, and the contributions thereto by the Metropolitan and Country Lodges, when resolutions disagreeing with any change were passed, and ordered to be submitted to the Grand Registrar.

On the 19th of February, 1847, at the Provincial Grand Lodge held in Newcastle, Bro. Loraine, D.P.G.M., expressed his regret that Lord Frederick Fitzclarence had not yet been installed as Prov. G.M., and said he was unable to inform the brethren when the installation was to take place. This inability would seem to have continued, for on the 19th of November a meeting of Masters, Past Masters, Wardens, and representatives of Lodges in the Province was held, when it was unanimously resolved to memorialise the M.W. Grand Master to appoint a Provincial Grand Master for the Province.

On the 22nd of December, a special meeting of Provincial Grand Lodge was held at the Lodge Room, Grainger Street, Newcastle, for the purpose of dedicating, constituting, and opening the Lodge De Loraine, No 793, which was done in due form by Bro. W. Loraine, D.P.G.M. The warrant is dated 7th of August, 1847, and is granted by the Earl of Yarborough, R.W.D.G.M., for the lodge to be held at the Bath Hotel, Newcastle.

Lord Frederick Fitzclarence never was installed or undertook the duties of the office to which he had been appointed, but died in India whilst acting as Commander-in-Chief of the forces in Bombay, in 1855, and was interred at Ford.

The Rev. E. C. Ogle as Provincial Grand Master.

The memorial emanating from the meeting of 19th November, 47, received due attention from the Grand Master (the Earl . Zetland), and in 1848 the Rev. Edward Challoner Ogle was

appointed Provincial Grand Master for Northumberland, into which office he was installed on the 13th of October, at a Provincial Grand Lodge held at the Royal Hotel, Grainger Street, Newcastle. The ceremony was performed by Bro. John Fawcett, the R.W.P.G.M. of Durham, assisted by the officers of that Province. Bro. W. Loraine was continued as D.P.G.M.

In December of this year, I find the Newcastle-upon-Tyne Lodge, 24, met at the White Hart Inn, but whether for a somewhat permanent lodgement or only for the night's accommodation, it is difficult to say.

From the latter part of the year 1847, it became the custom with some of the local officials to style the Provincial Grand Lodge, that of "Northumberland and Berwick-upon-Tweed;" but there is no recognition of such a title by Grand Lodge or Grand Master. The Rev. E. C. Ogle, Provincial Grand Master, disclaimed the title, as not being in accordance with his "patent," and on the appointment of his successor, some years later (1869), the innovation was abandoned.

A practical turn was given to the Provincial Fund on the accession of the new Prov. G.M., one of the first of whose acts, at the meeting of Prov. Grand Lodge on 26th January, 1849, was to form the Fund and have a Committee appointed to draw up regulations. This Committee reported to a special meeting of Prov. Grand Lodge on the 5th of March, and a code of rules was at once agreed to. The fees of honour were extended, so that every Master of a lodge was to pay 10s. 6d. on his installation, and each Warden 5s. on his appointment.

In May of this year, a silver tea service was presented at a meeting of brethren, to Bro. Loraine, D.P.G.M., as a token "of their esteem for his many public and private virtues."

In December of this year, the Newcastle-upon-Tyne Lodge met at the Half Moon Inn, Fleshmarket; but in March of the following year it met at the Royal Hotel, Grainger Street.

Bro. Sir Cuthbert Sharp, F.S.A., collector of customs at Newcastle, died on August 17th, 1849. He was a noted antiquary, and was for the last seventeen years of his life the D.P.G.M. of Durham. He was also appointed, in 1839, to the rank of Past Junior Grand Warden of England.

A Scottish "Deputation."

In September, 1850, what was styled a "*pro re nata*" meeting of the Provincial Grand Lodge was held, for the purpose of receiving and entertaining a deputation from the Celtic Lodge, of Edinburgh, when there was a large attendance of brethren. On the arrival of the deputation in Newcastle, cannons were fired, and the Scottish brethren received a hearty welcome. On their departure, they were accompanied several miles by their Northumbrian brethren, and a multitude of the townsfolk, attracted by the novelty of the scene and the stirring strains of the bagpipes, cheered them lustily.

The Royal Family in Northumberland.

The High Level Railway Bridge, by which the continuity of railway travel between the south and Northumberland was secured, received its stroke of completion on the 7th of June, 1849, when Bro. Hawks, the Mayor of Gateshead, and one of the contractors, drove the last key into its place, and thereby closed the arches. The bridge was opened without any ceremony, on the 15th of August, but was not brought into ordinary use until the following February. But in the meantime, on the 28th of September, the Queen, Prince Albert, and the Royal children (including the Prince of Wales) visited Newcastle on their return from a visit to Scotland; the train proceeding direct from the Heaton Junction to the centre of the High Level Bridge, where a platform and a triumphal arch had been erected. The greatest enthusiasm was displayed throughout, and the local record states that: "On arriving in front of the "platform Her Majesty was welcomed with loud and repeated "cheering, which the Queen, as well as Prince Albert, "graciously acknowledged. Indeed, the condescending and "animated manner of Her Majesty delighted all, while her "light and beaming countenance, in some measure, reflected "the pleasure she experienced at the warm and joyous recep-"tion given to her. Every heart seemed to be animated with "the kindliest sensations, and many a spontaneous expression "was uttered for the health and prosperity and happy reign of "Queen Victoria, her Royal Consort, and her beautiful group of "children." After loyal and dutiful addresses from Newcastle

and Gateshead had been presented and acknowledged, the train moved off amidst deafening cheers from the assembled crowds, and a Royal salute from the Castle.

This was the first visit of a Queen of England to Newcastle since 1461, when Margaret of Anjou fled to it after the Battle of Towton.

Again, on the 29th of August, 1850, Her Majesty the Queen, accompanied by the Royal Family, passed through Northumberland on her way to Scotland, and as the Central Railway Station had then been completed (with the exception of the portico), Her Majesty inaugurated its opening, during a stay of twenty minutes. Her reception took place "amidst "deafening cheering and the wildest enthusiasm." The Royal train proceeded to Berwick, where Her Majesty opened the magnificent railway bridge which there connects the two kingdoms in one railway system; and on the triumphal arch was the appropriate inscription: "The Last Act of the "Union." The local record states that: "The dense masses of "people assembled at Tweedmouth and Berwick were quite "astonishing considering the population of the district, and "nothing could exceed the enthusiasm of all classes." Her Majesty named the imposing structure the "Royal Border "Bridge."

Both the High Level Bridge over the Tyne, and the Royal Border Bridge over the Tweed, were designed by Robert Stephenson.

At the Provincial Grand Lodge held in Newcastle on the 15th January, 1851, and presided over by Rev. E. C. Ogle, Prov. G.M., a petition was received from All Saints Lodge, Wooler (whose number was now 161) praying that they might be exempt from fees of honour, or payments to the Provincial Fund on installation, and it was agreed that they should be exempted up to the end of 1850, and that in future the payments from all lodges should be 5s. for Master, and 2s. 6d. for Wardens.

In March, Sir William Loraine, Bart., the D.P.G.M., died, and was buried in Jesmond Cemetery, with Masonic honours.

On the 18th of September, the Prov. G.M. visited the St David's Lodge, No. 554, Berwick, and opened Prov. Grand Lodge in the lodge-room, where he examined the warrant, books, clothing, working tools, &c., and was pleased to express his approval of the same. The Prov. Grand Officers, with brethren of the St. David's, St. Peter's (Newcastle), and All Saints (Wooler), afterwards dined at the King's Arms Hotel.

On the 24th of October, 1851, Prov. Grand Lodge was held at the St. George's Lodge, North Shields, when the Prov. G.M. announced that he had appointed Bro. Richard Medcalfe, of North Shields, as D.P.G.M. On the report of the special committee, the fees of honour were revised, and those for W.M. and Wardens were raised to their former standard.

A new Masonic Hall was opened in High Friar Street, Newcastle, on the 25th of August, 1852. This was formerly the Joiners' Hall, and was dedicated for the use of the Newcastle-upon-Tyne and De Loraine Lodges, by the Rev. E. C. Ogle, Prov. G.M. A Past Master's jewel of brilliants, set in gold, was presented to Bro. Dalziell, P.M. of St. Peter's Lodge.

A newspaper paragraph shows that on the 30th of August, 1852, the Mark Masons held their anniversary meeting at the Stowell Arms, Nelson Street, Newcastle. This was the Time Immemorial lodge called the Northumberland and Berwick-upon-Tweed, which remains in a flourishing condition at the present time. It is the oldest lodge of Mark Masons in Northumberland and Durham, and took part in the formation of the Grand Mark Lodge of England in June, 1856. Its confirmatory warrant is dated November 28th, 1857. It may be interesting to give the names of the officers appointed at the 1852 meeting. They were: W. Dalziell, R.W.M.; Wm. Punshon, P.R.W.M.; W. Johnson, S.W.; G. Weatherhead, J.W.; E. D. D., Master Overseer; John Gray Gibson, Senior Overseer; John Foreman, Junior Overseer; W. R. Todd, Senior Deacon; John Rowland Hodge, Junior Deacon; A. Dixon, Janitor. The "E. D. D.," whose initials alone appear in the cutting, was, I believe, Bro. Edward Dean Davis, at that time the lessee of the Theatre Royal, whose excellent work in Craft

and Royal Arch Masonry up to a recent period, is remembered with pleasure by his brethren. That he was a Mark Mason in his early days in the Province, I know from one of the last letters he wrote (now before me), regretting that illness prevented him from attending a Mark meeting to welcome the Grand Officers, as "it had been in anticipation, a pleasure that "I could witness the ceremonies, unknown in my time of "Mark Masonry." The Junior Overseer, John Foreman, was later well-known as the keeper of the stage-door at the Theatre Royal.

The Prov. Grand Lodge met in 1852 at Berwick, on the 28th of October, when the following Lodges were represented: Newcastle-upon-Tyne, 24; All Saints, 161; St. David's, 554; Northern Counties, 586; St. George's, 624; St. Peter's, 706; De Loraine, 793.

Bro. Thomas Brown, solicitor, who had been for many years Provincial Grand Secretary, died at Whalton, on the 29th of April, 1853.

Prov. Grand Lodge was held in Newcastle on the 25th of November, 1853, and we are reminded of the terrible visitation of cholera in that year, by a subscription amounting to £14 10s. having been made on behalf of families left destitute by the epidemic.

The Provincial Grand Master (Rev. E. C. Ogle) and his Deputy (Bro. Medcalfe) had the Templar and Ancient Rite degrees conferred on them, in the Royal Kent Encampment, Newcastle, on the 4th of November, 1853.

The Fund of Benevolence had not worked satisfactorily up to this time, and proposals to abolish it were made at the Prov. Grand Lodge on May 12th, 1854, but were withdrawn, claims made by Newcastle-upon-Tyne and Northern Counties Lodges were cancelled, and the R.W. Prov. G.M. (Rev. E. C. Ogle) presented twenty guineas to the fund.

A new lodge, by the name of De-Ogle, No. 919, was on the 25th August, 1854, consecrated by the Prov G.M. and officers at the Freemasons' Hall, Morpeth. The warrant is dated 11th July, 1854, granted by the Earl of Zetland, M.W.G.M.

Bro. Robert Shute was installed the first W.M. At the special meeting of Prov. Grand Lodge held the same day, a committee was appointed for the purpose of consolidating the rules and regulations of the Provincial Fund established in 1849.

A further special meeting of the Prov. Grand Lodge was held in Newcastle on the 8th of November, 1854, when after attending service in St. Nicholas' Church, the brethren, in order of procession, accompanied the Mayor and Corporation to the site of the new schools for the parish of St. Andrew's, where the foundation stone was laid by the Mayor, Ralph Dodds, Esqr. The procession then went to Shieldfield, where the foundation stone for the new schools for the parish of All Saints was laid in Masonic form.

The Rev. E. C. Ogle was appointed Prov. Grand Superintendent of Royal Arch in 1854.

The report of the Committee for consolidation of rules of the Fund was adopted, with some slight alterations, at the meeting of Prov. Grand Lodge held at the St. George's Lodge Room, North Shields, on the 15th of August, 1855.

The Blagdon Lodge, No. 957, was consecrated at Blyth on the 6th of May, 1856, by the Prov. G.M. and officers. The warrant, granted by the Earl of Zetland, M.W.G.M., is dated 19th December, 1855; and Bro. J. W. Winn was installed the first W.M. During a portion of the ceremony, ladies were admitted, and were most hospitably entertained by the R.W.P.G.M.

The Northumberland Lodge, No. 985, was consecrated in the Assembly Rooms, Newcastle, on the 24th of October, 1856, by the R.W. Prov. G.M.; when Bro. Mark Lambert Jobling, P.M., was installed as the first W.M. There were twenty founders, of whom only one (Bro. J. D. Scott) is still on the list of subscribing members. This, up to 1897, was the only lodge in the Province which conforms to the Metropolitan practice of dining after each meeting, and the membership is restricted to 40. At the special meeting of the Prov. Grand Lodge held for the purpose of consecration, it was announced that the Benevolent Fund of the Province now reached £245 4s. 1d., and the fund for general purposes £4 1s. 1d.

At the Prov. Grand Lodge held on November 6th, 1857, in Newcastle, a committee was appointed to consider the question of education as affecting the Masonic body in the Province: and Bro. B. J. Thompson was appointed Provincial Grand Secretary.

The charter of the Ogle Chapter, North Shields, is dated 1857. This Chapter is attached to Lodge 431.

A lodge of instruction was formed by the Newcastle-upon-Tyne Lodge on the 9th of February, 1858: and on the 23rd of February Lodge D'Ogle, Morpeth, moved from the Black Bull Inn to St. James' Schoolroom.

The Masonic Charities felt the good effect of the Provincial Benevolent Fund in 1858, for on October 8th Prov. Grand Lodge voted ten guineas to the Royal Masonic Institution for Boys and ten guineas to the Royal Masonic Institution for Girls.

The brethren at Wooler having sent neither returns, dues, nor representatives since 1852, the matter was brought before the annual meeting of the Provincial Grand Lodge at Newcastle in 1859, and the Prov. G. Secretary was instructed to send a peremptory summons for the W.M. and Wardens of the Lodge of All Saints to appear on a day appointed, and to bring the warrant of the Lodge, and all documents.

On the 27th of September, 1859, Lodge D'Ogle, No. 919, removed from the Queen's Head to the Temperance Hotel, Morpeth. When it moved from the Schoolroom to the Queen's Head, does not appear.

Prov. Grand Lodge was held at Berwick on the 14th of September, 1860, when the Prov. G.M. announced that in consequence of the illness of R.W. Bro. Medcalfe, he had appointed Bro. Mark L. Jobling as D.P.G.M. A sum of ten guineas was voted to the Masonic School for Girls, constituting the Prov. Grand Lodge a Governor in perpetuity.

Resolutions of sympathy and condolence with Her Majesty on the death of her beloved mother, the Duchess of Kent, were passed in the several lodges in 1860.

An emergency meeting of Prov. Grand Lodge was held in Newcastle on the 5th of March, 1861, to consider the matter of the All Saints Lodge, when the Treasurer of the Lodge attended, but his explanations were considered unsatisfactory, and it was resolved that the warrant of All Saints Lodge be suspended, and a report made to Grand Lodge in accordance with the Constitutions. Bro. John Barker, P.M., brought forward a scheme for acquiring Governorships in the Masonic Charities of London, and this was ordered to be reported on and circulated among the brethren of the Province.

The regular annual session of Prov. Grand Lodge was held on the 8th November, at North Shields.

Our Queen's Great Sorrow.

The grief into which Her Majesty and the Royal Family were plunged by the death of the Prince Consort on the 14th of December, 1861, was reflected in the Province, which expressed its feeling by respectful resolutions of sympathy; and when, in January, 1862, the widowed Queen sent her kindly letter to the Hartley widows, every allusion to Her Majesty in meetings of the Craft, for many a day afterwards, was accompanied by moistened eyes and broken voice, as the feeling common to Throne and cottage was recalled.

The Cotton Famine.

Charity was further promoted at the Prov. Grand Lodge held on the 10th December, 1862, in Newcastle, when, in addition to £10 contributed to the Aged Freemasons and Widows' Fund, a grant of £20 was made from the Fund for General Purposes to the relief of the distress existing in Lancashire by reason of the cotton famine caused by the American civil war. At church, a collection amounting to £111 4s. 7d. was made for the same object.

The Re-numbering of Lodges.

In March, 1863, Grand Lodge having re-numbered the various lodges under its jurisdiction, the following became the respective numbers of the Lodges in Northumberland:—

Name of Lodge.	*Held in.*	*Old No.*	*New No.*
Newcastle-upon-Tyne	Newcastle	24	24
All Saints	Wooler	141	138
St. David	Berwick	554	393
Northern Counties	Newcastle	586	406
St. George	North Shields	624	431
De Loraine	Newcastle	790	541
St. Peter	Newcastle	706	481
De Ogle	Morpeth	919	636
Blagdon	Blyth	967	659
Northumberland	Newcastle	985	685

Marriage of the Prince of Wales.

The 10th of March, 1863, witnessed the marriage of the Prince of Wales to the Princess Alexandra of Denmark, an event which was nowhere hailed with greater enthusiasm than in the Northern Province; and wherever the brethren met in social gathering, the special toast was expressed in the homely words of one of the transparencies used in the rejoicings—"Bless the Twa"—a sentiment which continues to be echoed in language more choice, but equally genuine, whenever the illustrious names are referred to.

A Relief Fund, for the purpose of systematising the relief given to travelling Masons in Newcastle and Gateshead, was instituted in the Newcastle Lodge of Instruction on the 5th November, 1863, and a treasurer or almoner appointed through whom all relief to itinerant Masons should be given.

In this year the Lodge D'Ogle, 636, removed again to the Black Bull Inn, Morpeth, the Temperance Hotel having been let as a private house.

The Prov. Grand Lodge was held at St. James' Schoolroom, Morpeth, on the 20th November, 1863.

Tyne Lodge, No. 991, was consecrated on the 27th of January, 1864, at the Stephenson Memorial Schoolroom, Willington Quay, when Bro. Wm. Twizell, P.P.J.G.W., was installed as the first W.M. At the special meeting of Prov. Grand Lodge held for the purpose of consecration (under the presidency of the R.W.P.G.M.) an address of condolence on the death of the Duke of Atholl, K.T., the M.W.G.M. of Scotland, was agreed to.

A Masonic Hall Suggested.

At the annual meeting of Prov. Grand Lodge held in Newcastle on the 11th of November, 1864, a Committee was formed for the purpose of considering the best means of providing a Masonic Hall for the Province.

When Prov. Grand Lodge met, on November 3rd, 1865, at Blyth (presided over by Bro. M. L. Jobling, D.P.G.M., in the absence of the Prov. G.M. through illness), it was reported that the Committee on Masonic Hall had come to the conclusion that for the present the scheme was impracticable. It was resolved that a report concerning the misconduct, and studied disrespect, on the part of All Saints Lodge, Wooler, be sent to Grand Lodge. A resolution expressing regret at the illness of the R.W.P.G.M., and his consequent absence for the first time since his installation, was also adopted.

On the 15th of November, 1866, at Prov. Grand Lodge in Newcastle, presided over by the Prov. G.M., it was reported that All Saints Lodge, No. 138, Wooler, had been struck off the Roll of Lodges by Grand Lodge of England. A sum of twenty guineas was voted to the Royal Masonic Institution for Boys, for which Bro. F. Binckes, Secretary to the Institution, returned thanks.

The Chapter St. Peter's, Newcastle, was chartered in 1886; and is attached to Lodge 481.

The Rev. E. C. Ogle, Prov. G.M., in 1867 represented the Province as Steward at the Annual Festival of the Royal Masonic Institution for Boys, and carried up the sum of £232 1s.

A new Lodge was consecrated by the R.W.P.G.M. and officers, at the Corn Exchange, Alnwick, on the 25th November, 1867, being the regular meeting of Prov. Grand Lodge. This was the Alnwick Lodge, No. 1167; for Freemasonry had ceased to be worked in the county town for many years. Bro. Thomas Braithwaite was installed as first W.M.

Loyal Borderers.

On the occasion of Her Majesty's visit to Kelso on the 21st of August, 1867, the brethren of St. David's Lodge, Berwick, joined the brethren of the Tweed and other lodges, and walked in procession to the entrance arch, where Her Majesty was welcomed.

The Prince of Wales Becomes a Freemason.

While on a visit to the Scandinavian kingdoms, in 1868, H.R.H. the Prince of Wales was initiated into Freemasonry by His Majesty the late King of Sweden, the Grand Master of the Craft in the dual kingdom; and in the following year the rank of Past Grand Master of England was conferred upon His Royal Highness; the Earl of Zetland, being at the time Grand Master.

It may be well to state here (although not in strict chronological order), that H.R.H. the Duke of Connaught was initiated in 1874, in the Prince of Wales Lodge, No. 259, and received the rank of Past Grand Master in 1891; that the late Duke of Albany was initiated in 1874 in the Apollo Lodge, No. 357; and that the late Duke of Clarence was initiated in 1885 in the Royal Alpha Lodge, No. 16.

While these facts have no immediate bearing upon the history of the Province, they may enable the reader to keep more clearly in mind the environments of the Craft.

The Zetland Memorial, and Palestine Exploration.

Provincial Grand Lodge was held on the 27th of November, 1868, under the banner of St. Peter's, No. 581, in the Assembly Rooms at Newcastle, when the R.W. Prov. G.M. presided. A sum of £25 was voted to the Zetland Memorial Fund, a sum of £21 to the Royal Masonic Institution for Boys, and £10 to the Palestine Exploration Fund, with which service the Rev. Canon Tristram, an enthusiastic Mason of the district, was closely identified.

The Zetland Memorial Fund was to commemorate the Earl of Zetland's completion of 26 years as Grand Master, and realised £3,000, which his Lordship handed back to the Craft as a fund from which the Grand Master might make certain grants.

Death of the Provincial Grand Master.

On the 1st of November, 1869, the Rev. E. C. Ogle, who had then been the Provincial Grand Master of Northumberland for 21 years, died; but his death was not known in the Province for some days; for at the Provincial Grand Lodge held on the 5th of November, under the banner of St. George's Lodge, No. 431, in the Masonic Hall, North Shields, Bro. M. L. Jobling, D.P.G.M., took the chair in the absence of the Prov. G.M. "through illness." At this meeting £52 10s. was voted to the Masonic Boys' School, £25 to the Institution for Aged Freemasons and Widows; and £10 10s. to the Masonic Girls' School. Brother F. Binckes, Secretary to the Boys' School, warmly thanked the meeting for the munificent donation. At this meeting, a special committee presented a code of regulations for the management of the Provincial Fund, which were adopted and form the rules now in existence with some few amendments. A resolution was passed expressing sympathy with the R.W. Provincial Grand Master in his illness, and the hope of the brethren that he might soon be restored to health; but, as shown above, the reverend and revered head of the Province had already expired. It was reported at this meeting that the trustees of the Benevolent Fund of the Province had invested £1,050, leaving a balance in the Treasurer's hands of £202 2s. 6d.

Earl Percy Appointed to Rule the Province.

In consequence of the death of the Prov. G.M., it became necessary for the M.W. Grand Master to appoint a successor; and by letters patent of 30th November, 1869, the Rt. Hon. Earl Percy, M.P., was appointed Provincial Grand Master of Northumberland. This was hailed by the local brethren as an auspicious event, and the crescent banner of the heir-apparent to the titular estates of the county was saluted as that of the leader of Northern Masonry.

Earl Percy, the newly-appointed Provincial Grand Master, represented the Province as steward at the Festival of the Royal Masonic Institution for Boys in 1870, and carried up the sum of £234 3s. 0d.

On the 25th of February, 1870, a centenary warrant was granted to Newcastle-on-Tyne Lodge, No. 24. In August of the same year, the Newcastle-on-Tyne Lodge, 24, and Lodge de Loraine, 541, moved to a new Masonic Hall in Grainger Street West.

Provincial Grand Lodge was held on the 30th of September, under the banner of the Newcastle-on-Tyne Lodge in the Assembly Rooms, for the purpose of installing the new Provincial Grand Master. The Lodge was opened by R.W. Bro. John Fawcett, Prov. G.M. for Durham, in the absence of the M.W. Pro-Grand Master, the Earl of Carnarvon, who was unable to attend; and he was supported by R.W. Bro. W. W. B. Beach, Prov. G.M. for Hampshire; R.W. Bro. Victor Williamson, P.J.G.W.; W. Bro. T. R. White, P.S.G.D.; W. Bro. C. J. Bannister, P.G.S.B.; W. Bro. F. Binckes, P.G. Steward; a large number of Provincial Officers of Northumberland, and other brethren; all the Lodges in the Province being represented. The Rt. Hon. Earl Percy was duly installed as R.W. Provincial Grand Master by R.W. Bro. Fawcett, and W. Bro. L. M. Cockcroft was appointed Deputy P.G.M. The following donations were made, under the new regulations of the Provincial Fund: Old Mortuary Memorial Fund, £52 10s. 0d.; Royal Masonic Institution for Boys, £10 10s. 0d.; Royal Masonic Iustitution for Girls, £10 10s. 0d.; Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, £20; Newcastle Infirmary, £10 10s. 0d.; Northern Counties' Orphan Asylum, £10 10s. 0d. In addition to this munificent inauguration of the practical working of the newly-constituted Fund, it was reported that in connection with the Ogle Memorial Fund, it had been decided, with the approval of the family of the late R.W. Prov. G.M., to invest £200 in the Northern Counties' Orphan Asylum, in the name of a trustee or trustees, for which twenty votes in perpetuity would be granted to the D.P.G.M. for the Province of Northumberland. It was decided at this meeting to recommend the Committee of General Purposes to appoint a committee for the purpose of utilising the votes in the several Masonic institutions held by lodges and brethren in the Province. This gathering was so large that it was found necessary to hold the banquet in the Town Hall.

The sum of £200 having, in accordance with the foregoing resolution, been paid to the Northern Counties' Orphan Asylum, it was resolved by a special vote of the annual meeting of that Institution, held on the 29th of November, 1870, that the representative of the Province should have in perpetuity twenty votes at each election of inmates, and that a tablet to that effect be placed in the dining-room of the Institution.

Formation of a Provincial Grand Mark Lodge.

A Grand Lodge of Mark Master Masons of England having been formed in London in 1856, under the Grand Mastership of Lord Leigh (in consequence of the view taken by Grand Lodge that the Articles of Union did not allow of the incorporation of the degree with Craft Masonry), Provincial Grand Lodges were formed, and in due course the Counties of Northumberland and Durham were formed into a united province for the purposes of the Mark Degrees. This was in pursuance of a warrant or patent dated February 20th, 1870, appointing the Rt. Hon. Earl Percy, M.P., as Provincial Grand Mark Master for the Province. A meeting under the banner of the local Time Immemorial Lodge was therefore held on the 29th September, at the Ancient Freemasons' Hall in Bell's Court, when Bro. W. W. B. Beach, M.P., a Past Grand Mark Master, duly obligated and installed the new ruler of the Mark Province; there being represented the Newcastle and Berwick Mark Lodge, T. I., and the Eclectic Mark Lodge, No. 39, West Hartlepool. Earl Percy appointed as his Provincial Deputy, Bro. Anthony Clapham; and as Provincial Secretary, Bro. T. Y. Strachan.

Bro. Beach, as appears in a preceding paragraph, took part the next day in the installation of Earl Percy in the Provincial Chair of Craft Masonry.

Masonry Tried and Proved amidst War's Alarms.

The Franco-Prussian war of 1870 would not, at first sight, appear to have any relation to Northumbrian Masonry; yet it was the means of bringing within the ranks of the local brethren a distinguished Novocastrian, in the person of Mr. Robert Spence Watson, solicitor, now more widely known as Dr. Spence Watson. It will be remembered by those who can

recall the details of the campaign, that the Society of Friends in England endeavoured to mitigate the horrors of war by sending certain of their number to the districts ravaged by the contending troops, with funds for the relief of the non-combatants whose homes and crops were destroyed. One of these deputations consisted of Mr. Watson and Bro. Whitwell, of Stockton; and one of their early experiences is thus graphically narrated by the former, in cordial response to a request that he would furnish me with the particulars of an incident which is frequently referred to :—

In October, 1870, the Mayors of many of the Communes in the Department of the Moselle appealed, in the columns of the *Daily News*, for aid to the French peasants, who. not being combatants, had suffered grievously from the hand of war. The Society of Friends felt that the appeal affected them as a body in a peculiar way, and they resolved to raise contributions to render such aid, and to undertake the distribution of the funds raised. I went out to look after matters and report upon the actual position, and to organise a system of relief, if it were possible, and I was accompanied by my old schoolfellow and friend, Thomas Whitwell, of Stockton, who, I believe, was at that time Treasurer of the Grand Lodge of Northumberland. At all events, he held some high office in Masonry, although I was at the time ignorant of the fact.

On the 28th October we bought horses at Arlon, on the Belgian frontier, and rode through to Longwy-haut. No one told us that it had been declared in a state of siege, and I do not suppose that we should have understood what that meant if they had told us. We were not challenged by any sentry. We had met with the chief doctor of the place, and he took us to the chief hotel, where we put up our horses, and were busy grooming them when an officer came into the stable and asked to see our papers. These were produced, and he expressed himself satisfied. Whilst we were tubbing, after our grooming was over, a rap came to my door, and I was told that it would be broken open if it was not opened immediately. It was a little inconvenient, as I was actually tubbing at the moment. I, however, admitted another officer, and he said that the Colonel Commandant must see us at once. He was accompanied by one or two soldiers, and it was with some difficulty that I got leave to dress myself before we sallied out. The Colonel was a Corsican, Masserolli by name, and the moment he saw us he flew into the most violent passion I have ever seen. He said that we were spies, and that he would put us in prison. We endeavoured to mollify him in vain. He gave us into the custody of his gendarmes, and told them that, unless by seven o'clock (it was now 6.45, and dark and raining) we were out of the town, we were to be locked up in prison. So off we set down the hill to Longwy-bas, where we were put into the custody of a Captain of *franc-tireurs*, a drunkard who kept a wretched cabaret.

I need not stop to tell you how our jailer nearly shot me, and what an awkward time we had. It was absolutely necessary for us, if we were to do any good, to get a safe conduct from Colonel Masserolli; so, on the 29th we went up to Longwy-haut. So soon as we came to the drawbridge we were put into a little guard room, and a procession was formed of gendarmes and soldiers with fixed bayonets, and we were marched up to the Town Hall, where the Colonel lived. We were completely hemmed round with Gardes Mobiles, shouting "*Prisonniers*," "*Espions*," &c., plastering us with mud and spitting at us. When we got into the hall the Colonel rushed downstairs in a terrible fury. He was so angry that, when I held out my French safe-conduct, sealed and signed by members of his own government, he tore its case to pieces and literally danced upon it. This made me laugh in spite of the danger of the thing, for it seemed too absurd that a man should treat his own people's passport in this way. He at once said that we should both be shot, and I was dragged off. I thought that it was all over; but, before I reached the Hall door, I heard him call to the people who were taking me off, to bring me back; and very shortly he asked us into his private office, expressed great regret that he had not been as polite as he might have been, but he explained that he had just heard that Metz had really fallen, and he was anxious to be revenged upon someone. He gave us our safe-conducts, and ultimately bowed us out of the house, and through the garden into the square, to the amazement of the Mobiles, who were as much astonished as we were. Whitwell asked me what I thought had changed him. I told him that it seemed to me he must have had a bad attack of gout, which passed off in the nick of time for us. Whitwell said that he had given him a Masonic sign when he ordered me off to be shot; that the Colonel at once looked him steadily in the face and ceased to shout, upon which he gave him it a second time, when he ordered me to be brought back. I knew Whitwell was a man of absolute truthfulness, and I at once said to him that if there was a red hot poker in Longwy-bas, I should be made a Mason as soon as we got down; but he informed me that carbolic acid was used nowadays,

Perhaps the real interest of this thing is, not that two insignificant men were saved from considerable peril by Masonry, but that, owing to the fact that we had the safe-conducts, which enabled us to buy provisions in Belgium and take them through to Briey, we were able at once to enter upon the relief of St. Privat, which was in such a condition that, I believe, many of the people must have died of privation if we had not been able to do this.

When the Franco-German war broke out, Louis Napoleon was short of Colonels, and turned many Naval Captains into Colonels. Nearly all French Naval Officers were (perhaps are) Masons. Whitwell observed that Masserolli wore the Naval uniform still, and this, and desperation, gave him the happy thought.

On his return to England, Mr. Watson lost no time in applying for admission to the brotherhood, and was initiated in

Northumberland Lodge, No. 685, Newcastle, of which lodge he became the Worshipful Master on the 7th of November, 1876. Bro. Watson further states, in the letter from which I have extracted the foregoing incident, that in his work in France (after he had been made a Mason), especially in the Department of the Seine around Paris, of which he took special charge in the distribution of the Fund, he found Masonry of very great assistance.

The Earl of Zetland, having died in 1870, was succeeded as Grand Master by the Marquis of Ripon.

A special meeting of Provincial Grand Lodge was held at Walker, on the 1st of March, 1871, when a new lodge, designated the Walker Lodge, No. 1342, was consecrated by Bro. Cockcroft, D.P.G.M., in the unavoidable absence of the Prov. G.M. Bro. B. J. Thompson, P.P.S.G.W., and Prov. Grand Secretary, was installed as the first W.M. This lodge now meets in Newcastle.

The Provincial Grand Master, Earl Percy, presided at the annual meeting of the Provincial Grand Lodge, held at Berwick, on the 24th of November, 1871, under the banner of St. David's, 393, when R.W. Bro. Lord James Murray, attended as a representative of the Grand Lodge of Scotland. It was reported that the invested amount of the Provincial Fund was £1250, in addition to which donations had been made as follows: Royal Masonic Benevolent Institution, £50; Charitable Institutions of Berwick, £10; Newcastle Infirmary, £6 6s. 0d.; Newcastle Dispensary, £4 4s. 0d. It was announced that a Charities Committee had been formed to utilise the voting power of the Province, by receiving all votes of the lodges and brethren, and by exchange or otherwise making them all available at times when candidates from the Province might require support for election into the various institutions of the Order. It was resolved that before each meeting of Provincial Grand Lodge, an agenda paper should be printed and circulated.

The Hotspur Mark Lodge, No. 135, was consecrated at Alnwick, in 1871.

The office of Prov. Grand Superintendent of Royal Arch Masons having been vacant since the death of the Rev. E. C. Ogle, Comp. L. M. Cockcroft was, in 1871, appointed to the office.

Among the many thousands of loyal hearts, whose throbs were quickened or retarded by the bulletins respecting the Prince of Wales' condition during his illness of November and December, 1871, none were more responsive than those of Northumbrian Masons; and none more cordially joined in that Thanksgiving to the Great Architect, which found its National voice in the vast assembly in St. Paul's Cathedral on the 27th of February, 1872.

In the spring of 1872, Earl Percy, Prov. G.M. for Northumberland, presided at the Festival of the Royal Masonic Benevolent Institution for the Relief of Aged Freemasons and their Widows, when the lists from the Province amounted to £363 4s. 6d.

Maple Street Hall.

The principal local Masonic event in 1872 was the dedication to Masonry of the Hall in Maple Street, Newcastle, for which purpose a special meeting of the Provincal Grand Lodge was held on the 23rd of May. Owing to indisposition, Earl Percy was prevented from taking part in the proceedings, which were conducted by the D.P.G.M., Bro. Cockcroft, supported by Lord James Murray, the representative of the G.L. of Scotland to the G.L. of England, and a number of Provincial officers and brethren. The hall had been built by a Limited Liability Company, chiefly composed of members of the Northern Counties and St. Peter's Lodges, which lodges purposed meeting in it. The following is the description given at the time: "The building is an elegant stone erection, in the style of "Gothic architecture of the 13th century, from plans by Mr. "John Johnson, architect, of Newcastle. In the basement is "a refreshment room, 24 by 25 feet, and 13 feet in height; "behind which is a spacious ante-room with kitchen and other "conveniences. On the ground-floor is the lodge-room, 46 by "24 feet, and 21 feet in height; the ceiling being covered with "wrought timber traces and ribs. There are also Tyler's room "and retiring-room, and a living-room over for the officer.

"On the ground-floor is a club-room 14 feet by 21 feet; and "15½ feet in height. The foundation-stone was laid by Bro. "George Thompson, P.P.S.G.W., through whose untiring "exertions the club was formed, and the matter brought to so "successful an issue. The lodges meeting in the room are "greatly indebted to Bro. Thompson for several very munificent "presents of furniture and ornaments, and to his energy for "securing from other brethren similar donations, and succeeding "in getting the lodge-room fitted up in a most superior style." After the dedicatory ceremonies had been performed, the brethren dined together in the banqueting-hall of the new building.

An Important Correction.

The annual meeting of Provincial Grand Lodge was held, under the banner of Northumberland Lodge, 685, on the 21st of November, in the Assembly Rooms, Newcastle, under the presidency of Bro. Cockcroft, D.P.G.M., in the absence of Earl Percy, whose continued indisposition had compelled him to seek a milder climate. Donations were made to the Masonic and local charities, of £45 15s. 0d. An expression of sympathy with the Prov. G.M. in his illness, and regret at his absence, was passed.

An interesting point of Masonic practice was brought up at this meeting, when Bro. E. D. Davis, the Prov. G. Director of Ceremonies, called attention to the fact that it was the prerogative of the Prov. Grand Master to appoint the Tyler, like any other officer of Prov. Grand Lodge, the Treasurer excepted. The D.P.G.M. (Bro. Cockcroft) concurred in this view; but stated that as it had been the practice for the members in this Prov. Grand Lodge to elect the Tyler (although the practice was improper), he would not depart from the custom on this occasion. The election of Tyler was then proceeded with. A glance at the Constitutions will readily prevent a repetition of this irregularity.

On the 17th of February, 1873, a warrant was granted by the Marquis of Ripon, M.W.G.M., to the Percy Lodge, No. 1427, to meet at the Masonic Hall, Maple Street, Newcastle.

In a letter to Sir Patrick Colquhoun, dated 10th March, 1873, Bro. William Punshon, a well-remembered local Mason, writes: "Being in my 58th year a Templar, I am beginning to think "I must be *about* the oldest living."

The annual meting of Provincial Grand Lodge was held on the 6th of November, 1873, under the banner of Lodge D'Ogle, 336, in the Town Hall, Morpeth, under the presidency of Earl Percy, Prov. G.M., who was warmly congratulated on his ability to be present. By-laws for the regulation of the Province were reported and agreed to. They are substantially those now to be found in the Blue Book. The reports of the Masters of thirteen Lodges in the Province, showed a membership of 1054, as against 996 in the previous year.

Earl Percy having, in 1873, been elected and installed as Grand Mark Master of England, Bro. Canon Tristram, LL.D., F.R.S., was nominated by the Province as his successor in the chair of the Mark Province of Northumberland and Durham; and on this nomination Earl Percy appointed the Reverend brother, on the 25th of November, 1873, to the office, which he still so worthily holds. The new Prov. G.M.M. appointed as his deputy Bro. John Trotter, of the Percy Lodge, Stockton, which had been consecrated in March, 1871. There were also consecrated in 1871-2, the Union Mark Lodge, at Sunderland, and the Hotspur Mark Lodge, at Alnwick.

New Masonic Hall at Berwick.

Provincial Grand Lodge was specially held, on the 30th of January, 1874, at the New Masonic Hall, The Parade, Berwick, for the purpose of dedicating the building to Masonry. Bro. Cockcroft, D.P.G.M., presided in the absence of Earl Percy, and was supported by R.W. Bro. Lord James Murray, the representative of the Grand Lodge of Scotland; W. Bro. T. W. Winn, D.P.G.M.; and other Scottish provincial brethren, as well as a large number of officers and brethren of the Northumbrian province. The hall having been dedicated with due ceremony, the W.M. of St. David's Lodge, 393, reported that the building had cost £1300, about £700 of which had been raised by subscription, and £600 had been taken by loan to the lodge in the form of shares bearing interest at 4 per cent., to be repaid to the brethren as funds accumulated.

The Exploration of Palestine.

At the Provincial Grand Mark meeting in Alnwick, in 1874, the Committee of General Purposes reported, *inter alia*, that "considering the support given to our tradition from "the results of the Exploration in Palestine, and the "difficulties under which the Explorers labour from paucity of "funds, your Committee recommend that a donation of £5 5s. "be given out of the Funds of Prov. Grand Lodge." This was agreed to. At the same meeting, Bro. T. Y. Strachan was appointed D.P.G.M.M.

The Prince of Wales as Grand Master.

The chief Masonic event of 1874, of local and of general interest, was the acceptance, by His Royal Highness the Prince of Wales, of the Grand Mastership of the Craft, on the resignation of the Marquis of Ripon. The installation of the Prince took place at the Royal Albert Hall, on the 28th of April, 1875, and was attended by many thousands of Masons from all parts of England, including a contingent from Northumberland.

Beginning the History.

On 30th October, 1874, Earl Percy presided over the annual meeting of Provincial Grand Lodge, held under the banner of Tyne Lodge, No. 991, in the Freemasons' Hall, Grainger Street, West, Newcastle. Donations to Masonic and local charities were voted, to the amount of £124 17s. 0d. The membership was reported as 1188, against 1054 the previous year. At this meeting, Bro. T. Y. Strachan, as Prov. Grand Registrar, at the request of the Provincial Grand Master, made a statement as to the progress made with the compilation of the Register and collection of historical matter, which, as intimated in the preface, formed the foundation of the material for the present work. The R.W. Prov. G.M. hoped that all brethren possessed of Masonic books or records would render every assistance to the P.G. Reg. in his laborious undertaking; and suggested, for the consideration of the brethren, whether it would not be desirable that the books and papers of all lodges, as the- fall out of use, should be placed in a suitable and secure plac where they might be open for reference by the officers of t several lodges.

Provincial Grand Lodge, in November, 1875, met at Hexham for the purpose of consecrating Albert Edward Lodge, No. 1557, the warrant for which is dated 19th July.

The consecration of Hotspur Lodge, No. 1626, by Earl Percy and the Provincial Grand officers, took place at Newcastle in 1876, when Bro. William Foulsham, P.P.J.G.W., was installed as W.M. The warrant is dated 13th June, 1876.

The Prov. Grand Lodge was held on the 28th of September in the same year, at the Central Hall, Blyth, under the banner of Blagdon Lodge No. 659 Earl Percy in the chair.

The Tyne Chapter, attached to Lodge 991, was consecrated in 1876.

The St. Cuthbert's Mark Lodge, No. 192, was consecrated at Berwick in 1876, by the Rev. Canon Tristram.

The year 1877 witnessed the consecration of no fewer than three Craft lodges in Newcastle and its suburbs. The first was Gosforth, No. 1664, date of warrant, 13th January; the second, St. Nicholas, No. 1676, date of warrant February 20th; the third, St. John's, No. 1712, date of warrant 11th June.

The Prov. Grand Lodge was held on the 13th of November in the same year, at Newcastle, under the banner of Lodge De Loraine, No. 541; and was presided over by Earl Percy.

At the meeting of Prov. Grand Lodge held on the 8th of October, 1878, in the Corn Exchange, Alnwick, under the banner of Alnwick Lodge, 1167, and the presidency of the R.W. Prov.G.M., the Committee of Provincial Fund reported the gratifying fact that during the year it had not received a single application for relief, of any nature whatsoever. After Prov. Grand Lodge had been closed, the brethren, to the number of about 700, were by invitation entertained to dinner by the R.W. Prov. G.M., the Right Hon. Earl Percy, in the Guest Hall, Alnwick Castle, by the permission of His Grace the Duke of Northumberland; and the baronial magnificence of the fraternal hospitality thus displayed, is a lasting memory in the Province.

As though the announcement at the previous meeting had aroused the attention of needy ones, it was reported by the Provincial Fund Committee, at the Prov. Grand Lodge meeting in the Town Hall, Newcastle, on the 29th of October, 1879, that "the applications for relief had been more numerous "than for a long time past."

The Provincial Grand Lodge meeting for 1880 was held on the 29th of October, in the Skating Rink, Tynemouth, under the banner of St. George's Lodge, No. 431, when, in consequence of Earl Percy's indisposition, Bro. Cockcroft, D.P.G.M., presided, and consecrated Priory Lodge, No. 1863; date of warrant, June 1st, 1880. The brethren afterwards dined in the Winter Garden of the Tynemouth Aquarium, during a heavy shower of rain, which found out the weak places of the glass roof, and caused the unique spectacle to be witnessed of numerous diners protecting themselves under the shelter of their opened umbrellas.

The Lord Warkworth Lodge, No. 1879, Amble, was also consecrated this year; the warrant being dated 16th August, 1880.

The Northumberland Chapter, Newcastle, attached to Lodge 685, was also consecrated.

In 1881 Bro. L. M. Cockcroft, D.P.G.M., died; and touching references to his worth as a citizen and a Mason, and his valuable services as Deputy, were made at the meeting of Prov. Grand Lodge in Newcastle on the 15th of December, by Earl Percy, Prov. G.M., who was assisted on this occasion by V.W. Bro. Col. Shadwell H. Clerke, Grand Secretary, as D.P.G.M. At this meeting, the present holder of the office, W. Bro. Richard Henry Holmes, J.P., was appointed and invested as Deputy Provincial Grand Master.

As successor to M.E. Comp. Cockcroft, in the office of Prov. Grand Superintendent of Royal Arch, E. Comp Lieut.-Col. Addison Potter was appointed in 1881.

The St. Cuthbert's Lodge, No. 1902, was consecrated at Bedlington; the warrant being dated 19th March, 1881.

On the 20th of November, 1882, at the meeting of Provincial Grand Lodge, under the banner of Walker Lodge, No.

1342, a resolution was adopted against increasing the quarterage payment to the Fund of Benevolence in London, on the grounds of (*a*) extravagance, and (*b*) that by increasing the quarterage, the small surplus funds of lodges will be absorbed, to the detriment of the Masonic institutions.

It was further resolved "That a permanent paid official be appointed, as an assistant to the executive Provincial Grand Officers; that his chief duty shall be to keep the register and index of the Province, regularly and completely, written up, together with the record book of all Masonic occurrences in the Province; such record to commence with the information reported by Bro. T. Y. Strachan, P.P.J.G.W., to have been collated by him in 1875, and that Bro. Strachan be requested to supply that information." After dinner, the Prov. G.M. directed some observations to the attention of Masters of lodges, saying that he did not consider it compatible with the strict impartiality under which they were bound and obligated to discharge their duties in lodges, to recommend candidates for initiation or as joining members, and that it were better to request some well-known brother to perform such office for them.

Although the information requested by the foregoing resolution was always at the disposal of the officers, no record of subsequent Masonic events appears to have been kept in accordance with the foregoing resolution.

Gosforth Chapter, attached to Lodge 1664, was consecrated in 1882.

Unauthorised Publications.

When the Prov. Grand Lodge met in the Corn Exchange, Berwick, on the 31st of July, 1883, Bro. Holmes, D.P.G.M., regretted the inability of Earl Percy to be present, and communicated the following injunction from the R.W.P.G.M.: "That Masters of lodges strictly conform to the Constitutions "and By-laws, in respect of the non-publication of their "annual or other meetings or Masonic proceedings in the "public press (other than those Masonic matters sanctioned "by Grand Lodge) and that they will by all possible means "endeavour to prevent the record of such proceedings being "supplied to the press by others; that no propositions or "motions (save in relation to communications from Grand or

"Provincial Grand Lodge or other special and exceptional "matters) shall emanate from the chair of a lodge; so that the "Worshipful Master's decision, on all questions submitted by "him to the vote or otherwise of the brethren, shall carry "with it that strict impartiality, so far as the chair is "concerned, which should at all times characterise such "decisions." At this meeting it was announced that Bro. B. J. Thompson, as Steward representing the Province, had taken up £1,230 for the Boys' School; and Bro. F. Binckes, Secretary of the Institution, returned thanks. The brethren afterwards went to Chiswick Links, by the sea-shore, and there sat down to a "salmon kettle."

The Duke of Albany in the North.

A large number of Northumberland Provincial Grand Officers and other brethren visited a special meeting of the Provincial Grand Lodge of Durham, on the 30th of January, 1884, to receive H.R.H. the Duke of Albany as a visitor to the province. The Marquis of Londonderry, Prov. G.M., presided at the meeting in the great hall of the castle, when over 600 brethren were present, and some hundreds who were crowded out joined in the procession to the Cathedral, where service was held.

In a few weeks, the illustrious brother's sudden death startled the nation, and the melancholy duty was performed, at a special meeting of the Northumberland Prov. Grand Lodge, on the 19th of April, 1884, of voting an address of condolence to Her Majesty the Queen, H.R.H. the Prince of Wales, and H.R.H. the Duchess of Albany, on the lamented death of H.R.H. the Duke of Albany, K.G., Provincial Grand Master of Oxfordshire, and Past Grand Warden of England.

The regular meeting of the Prov. Grand Lodge was held on the 19th of August, when thanks were accorded to Earl Percy, Prov. G.M., for having provided a new set of officers' collar jewels. On this occasion, the new banners or standards of the Province were unfurled and used, having been provided by Prov. Grand Lodge for the use of the Provincial Grand Standard Bearers, an office created under the new Constitutions.

A loyal address on behalf of the brethren of the Province was this year (1884) presented to H.R.H. the Prince of Wales, M.W. Grand Master, on his visiting Newcastle in connection with functions at the Free Library and the Natural History Society's Museum. The Prince, in reply, regretted his inability to meet the brethren in Provincial Grand Lodge.

In the course of the year 1884, the Prov. G.M. cancelled and recalled the bye-laws of the several lodges in the Province, for the purpose of revising them under the newly-issued Book of Constitutions by the Grand Lodge of England.

The Tristram Mark Lodge, No. 346, was consecrated at Newcastle on the 9th of January, 1885, when Bro. John Strachan was installed as W.M.

On the 30th September, 1885, the Provincial Grand Lodge of Mark Masons was held in the Masonic Hall, Alnwick, under the presidency of Canon Tristram, Prov. G.M.M.

The Provincial Grand Chapter of Northumberland, Royal Arch Masons, met at the Grand Hotel, Tynemouth, on the 28th of May, 1885, under the presidency of M.E. Comp. Colonel Addison Potter, Grand Superintendent, when Priory Chapter, No. 1863, was duly consecrated.

Under the banner of Percy Lodge, No. 1427, Provincial Grand Lodge met in Newcastle on the 19th of August, 1885, when it was announced that the membership of the Province was 1817, as against 1767 for the previous year, being a nett increase of 50. The Prov. G.M. congratulated the Province upon having got the by-laws of all the lodges into proper form, in accordance with the requirements of Grand Lodge.

Resignation of Earl Percy.

Installation of Sir M. W. Ridley, Bart.

In the course of the year 1886, Earl Percy placed in the hands of the M.W. Grand Master his resignation of the office of Provincial Grand Master of Northumberland; whereupon His Royal Highness appointed and designated Sir Matthew White Ridley, Bart., M.P., to succeed to the post held by so many of his ancestors. Consequently, when the Prov. Grand Lodge met in Newcastle on the 16th of November in that year,

it was opened by the D P.G.M. in charge; and there were in attendance Sir Hedworth Williamson, Bart., M.P., the Prov. Grand Master of the adjoining Province of Durham, and his officers. Earl Percy, who was present as Past Prov. G.M., took the chair for the purpose of installing his successor, and addressed the meeting, giving no indication of the reason for his retirement, but he spoke of Sir Matthew White Ridley as "a gentleman who can bring to a good issue whatever he is "pleased to take in hand." The installation having taken place with customary ceremony, there was adopted a cordial address of regret at the official severance of relations between Earl Percy and the Province, and an assurance of constant personal loyalty and Masonic attachment towards him on the part of the brethren.

Earl Percy, in reply, said that if he imagined that the leaving of an office of this kind was really to sever one from Masonic brotherhood, he would indeed have been unwilling to have retired; but he was certain that in resigning his Masonic appointment, it did not carry with it any relaxation of brotherly or Masonic good-will. After further feeling and fraternal remarks, he said that he would not detain them with the reasons for his resignation. Those reasons were at the service of any brother who chose to ask him. It was sufficient for him to say that he had not altered in any way, but simply thought he was not the fittest person to occupy the chair, and that there should be a change. He trusted they would always let him come amongst them—(loud and continued cheers)—as a friend who owed them a deep debt of gratitude for a very pleasant and lengthened tenure of office, and one who would always feel on the one hand the utmost affection and on the other the utmost gratitude to the Freemasons of the Province of Northumberland. (Loud cheers.)

Sir Matthew White Ridley, Prov. G.M., expressed his extreme gratification in having been selected by the M.W. Grand Master, and repeated his determination to do his best for Freemasonry in general and this Province in particular. He expressed the hope that when it came to his turn to leave the chair, he might be remembered then as having striven to do his duty and to follow in the footsteps of those who had preceded him. Sir Matthew paid a warm tribute to the sterling

worth of character of the retiring Prov. G.M., and to the great ability with which he had discharged his duties. (Loud cheers.) Earl Percy had practised what he preached, by having as a retiring Master installed his successor. He (Sir Matthew) thanked him personally for having done so, and proposed a vote of thanks to Earl Percy, for having so ably performed the ceremony. To himself the investiture was doubly welcome, in having come from the hands of so true a Northumbrian and so old a friend.

The motion was carried with great acclamation and suitably acknowledged.

Royal Ark Mariners.

There being no lodge of Royal Ark Mariners nearer than York, certain local members of the Mark Degree petitioned the Grand Master with success; and on the 14th of June, 1887, R.W. Bro. C. F. Matier, 32°, Grand Mark Secretary, consecrated in Newcastle the Northumberland and Berwick-upon-Tweed Lodge of Royal Ark Mariners, when V.W. Col. Addison Potter, C.B., was installed as W.C.N.

At the annual meeting of the Prov. Grand Mark Lodge on the 28th of October, it was resolved to purchase a standard.

Death of Bro. E. D. Davis.

A veteran Mason passed away on the 19th of February, 1887, in the person of W. Bro. Edward Dean Davis, the Provincial Grand Director of Ceremonies, who died at the age of 81. Bro. Davis had in the previous year been appointed Grand Standard Bearer in the Grand Lodge of England, and was connected with most of the Masonic degrees.

He was buried in the old Jesmond Cemetery, with full Masonic honours, in the presence of many hundreds of his brethren of the Provinces of Northumberland and Durham, in the latter of which he had also held office.

At the meeting of the Prov. Grand Lodge on the 23rd of November, 1887, Sir M. W. Ridley, Prov. G.M., expressed his deep regret at the loss sustained by the province through the death of their esteemed and well-beloved Brother E. D. Davis, who had been a member of the Provincial Fund Committee

since its formation in 1869, and continued: "For many years "his presence has been familiar to most Masons of this province. "For many years his guiding and instructing mind was always "at the service of younger and more inexperienced Masons. "Those long connected with Freemasonry, and especially of "this province, will agree with me when I say, it is impossible "to know how much Bro. Davis has done for Masonry in this "district, and how deeply indeed will his loss be inevitably "felt, however able his successor or successors may be." The remarks of the Prov. G.M. were received with every token of respectful sympathy and approval.

For the stewardship of the Royal Masonic Benevolent Institution it was reported to Provincial Grand Lodge held in Newcastle on the 31st of August, 1888, that Bro. B. J. Thompson, Prov. G. Sec., had taken up £1250.

The ceremony of consecrating Ridley Lodge, No. 2260, was performed at this meeting; the date of the warrant being 3rd May, 1888.

At the meeting of Mark Prov. Grand Lodge in Newcastle, on the 13th of November, 1888, Canon Tristram, Prov. G.M., announced that he had appointed as D.P.G.M. Bro. R. B. Reed, in succession to Bro. T. Y. Strachan, who had resigned on removal to London.

The Blagdon Royal Arch Chapter was consecrated at Blyth in 1889; and is attached to Lodge No. 659.

Canon Tristram and Masonry.

At the banquet held after the meeting of Provincial Grand Mark Lodge in Berwick, on the 20th of August, 1889, the Prov. G.M., Bro. Canon Tristram, F.R.S., delivered one of his eloquent orations on Masonry, to the profit and pleasure of the brethren who were privileged to hear it, and who received it with enthusiasm. As many regrets have been expressed, both in the province and outside of it, that no permanent record of our reverend brother's remarks is available for reference, I have gathered together what may fairly be taken to represent his views, as given at Masonic gatherings; and the extracts, having been carefully revised by himself, will be found at

length in the Appendix. (Pages 188 to 197.) In them will be found some interesting details of the Masonic observations of this distinguished archæologist, Hebrew scholar, and scientific man, made in many parts of the world, especially while engaged on the Palestine Exploration Expedition, the latter including the early type of arch and the Masons' marks on the sub-structures of the Temple.

Although a Canon of Durham, our brother is a thorough Northumbrian, having been born within a few miles of Alnwick. He was advanced to the Mark Degree in the year 1846, in the Island of Bermuda, while acting as military chaplain there, after having been naval chaplain to Admiral Lord Dundonald; and he was a Craft Mason for many years before 1846. In 1884, he was appointed a Grand Chaplain in the United Grand Lodge of England, and he has for some years been the Deputy Provincial Grand Master of Durham.

It may be well to introduce here the following extract from Neasham's "*North Country Sketches*," relating to the subject of the foregoing remarks :—

Canon Tristram is equally at home whether officiating at a function of Mark Masons or playing the rôle of a "hakeem" or medicine-man among the Bashi-Bazouks. In the investiture of his brother Masons he comports himself with as much grace and ease as he did one day when, travelling in the land of Moab, he unexpectedly found himself in the tent of a Bedouin woman, whose uncombed and unwashed piccaninnies smothered him with kisses in the hope of getting backsheesh. And this adaptability to circumstances does not desert him when the toils of the day are over, and the members of his Craft "proceed from labour to refreshment." The Canon has banqueted on cold sheep's head and rice in the presence of naked Bedouins. He knows what it is to live on Arab flat barley damper for three weeks at a stretch, and he has satisfied his hunger while an accommodating sheik has affectionately stroked the canonical stomach. He has been "Hail! fellow, well met" with an ecclesiastical warrior, a ragged dervish, who boasted of having slain thirty men in fight with his own hands, and he has been in more than one Arab skirmish. It must have been a rare treat to see the veteran Canon of Durham on the war-path. While among the Arabs he had few equals as a diplomatist, and none knew better how to take a bull by the horns, or brow-beat a bully. Happening on one occasion to fall into the hands of a horde of thieves, he forced his way to the spot where they were sitting in solemn conclave, and presented himself before the chief in his boots and spurs. The chief is said to have been as much astonished as the old Bedouin lady was after the Canon had administered to her, by accident, an overdose of croton oil.

A Plea for More Light.

In a later chapter of his *Sketches*, Mr. Neasham says:—

We wish that Canon Tristram, or Mr. Strachan, or Mr. Logan, or some other Masonic authority, would enlighten us more about early Freemasonry. It would interest us all to know something respecting the men who built the old castles in Durham and Northumberland, and to know to what Lodge the builders of Durham Cathedral belonged. Probably the Masons were among the first to have a guild of their own. St. Alban, the first martyr for Christianity in this country, is said to have been a great patron of the Masons. There seems to have been a successful agitation among them for higher wages in his time, and only Society men were permitted to work on any building with which the members of a lodge were concerned. There was a Master and Warden connected with each lodge, and the whole dwelt in an encampment near the building they were employed to erect. It is a noteworthy fact in connection with Mark Masonry in Northumberland and Durham that the North-country furnishes the first record of Mark Masonry in the kingdom. Until recently the year 1777 was assigned as the earliest reference to the Mark degree; but in looking over the minutes of the Marquess of Granby Lodge, Mr. Logan made the discovery that a Mark Master Masons' Lodge existed in Durham four years anterior to that date. The reference to it is under the date December 21st, 1773, thus: "Bro. Barwick was also made a Mark'd Mason, and "Bro. James MacKinly raised to the Degree of a Master Mason, and also "made a Mark Mason, and paid accordingly."

So far as I have been able to do so, I have in the foregoing pages complied with Mr. Neasham's invitation, respecting the county of Northumberland. The reference to the Marquis of Granby Lodge, is interesting as showing that early in the eighteenth century the Mark was an integral part of Craft Masonry in the North, and was probably conferred in many Northumbrian lodges. The lodge referred to was and is a Craft Lodge in the city of Durham, in which members, at the period indicated, received the Mark; and was not what we understand as a "Mark Master Mason's Lodge," simply working the separate Mark degrees. Its records go back to 1738, and it was probably in existence for a long time prior to that date. It petitioned for, and received a warrant in 1763, from Earl Ferrers, Grand Master of "Moderns." In addition to the extract given by Mr. Neasham, there are several entries in the minutes of the lodge, of brethren being made Mark Masons; and reference is made to the degree in the revised by-laws of the lodge in 1775.

The Freemasons at Hexham Abbey.

As we have seen (*p.* 10), the restoration of St. Wilfrid's work at Hexham, begun in 1112 by Eilaf, the Prior or Abbot of the place, survived the ravages of invaders, although nearly all trace of Wilfrid's original edifice was destroyed. Fire and time have swept away the greater part of the Norman restoration; but sufficient remains to permit of its use as an abbey church, to mark the repairs and additions of succeeding centuries to Eilaf's structure, and to indicate the grace and solidity of the work of our twelfth-century brethren. It was fitting, therefore, that on the occasion of holding Provincial Grand Lodge at Hexham, on the 9th of September, 1889, the nineteenth-century brethren, with full Masonic clothing and insignia, went in procession to the old Abbey-Church, where a sermon was preached by the Rev. Herbert Bott, Prov. Grand Chaplain. At the subsequent meeting, held in the Corn Exchange, the Prov. Grand Registrar reported that the only notable Masonic event during his year of office, of which it was his duty to make record, was that of their attendance that day at Divine service in the ancient Abbey-Church of Hexham, one of the finest specimens of mediæval operative masonry which Northumberland possesses. The R.W. Prov. G.M. (Sir M. W. Ridley, Bart.) endorsed this description of the church, and referred to a recent visit of the Priory Lodge, Tynemouth, to the old-established Edinburgh "Lodge Journeyman," No 8 on the roll of the Grand Lodge of Scotland.

On the 18th of November, the Lodge of St. Oswin, No. 2327, was consecrated at North Shields; date of warrant, September, 4th, 1889.

After thirty-two years' service as Provincial Grand Secretary (having been appointed in 1837), Bro. B. J. Thompson, P.P.S.G.W., retired from office, and at the meeting of Prov. Grand Lodge, on the 29th of October, 1890, amid expressions of regret for severance, and thanks for services, Bro. Thompson was made an honorary and *ex-officio* member of all committees of Prov. Grand Lodge. Bro. John Strachan was appointed Provincial Grand Secretary.

The Provincial Grand and private lodges of the Province were this year in mourning for the death of the Earl of Carnarvon, M.W. Pro-Grand Master.

The Rosicrucian Society.

The local fraters of the *Societas Rosicruciana in Anglia*, who had for some time celebrated their rites at York, where the nearest College was held, succeeded in 1890 in obtaining power from the High Council in London for the formation of a Provincial Council for Northumberland, Durham, Cumberland, and Westmoreland, which was duly constituted and consecrated on the 23rd of July, 1890, at Newcastle, by R.W. Frater, Dr. Wynn Westcott, of London, Supreme Magus, assisted by several fraters from York. Frater Charles Fendelow was appointed Chief Adept. Immediately afterwards the Newcastle College of the Order was duly founded and consecrated, with Frater W. F. Carmon as Celebrant.

A Trip to the Trossachs.

The summer pic-nic or outing of Priory Lodge, Tynemouth, took the form of a trip to Glasgow, on July 7th, 1890, when Bro. Maj. Allan, W.M. of the Sir George Cathcart Lodge, No. 617 (S.C.) held a special meeting of his lodge in the village of Cathcart to welcome the Northumbrians, all of whom were made honorary members and Scottish Masons. A meeting of interest and of pleasure it was to all who were present. Next day, Loch Lomond, Loch Katrine, and the Trossachs were visited; and many are the merry tales told of the schoolboy pranks, by rail and road, the collapse of the chaplain's hat, the curious addition to the lodge museum, and other things which still enliven the Priory festive board. Edinburgh Exhibition and the Forth Bridge were next visited, and a happy three days' holiday terminated on the return to Tyneside.

The Berwick-on-Tweed Royal Arch Chapter was consecrated on the 1st of October, 1890, by M. E. Comp. Col. Potter, Grand Superintendent, when the Rev. T. B. Nicholls delivered an oration on "The Sacred Name of God." This Chapter is attached to Lodge 393.

Irish Visitations.

In the summer of 1891 the members of St. Nicholas Lodge, Newcastle, paid a visit to Dublin, and had "a magnificent "reception and Royal entertainment" by the brethren of the Lodge of Israel, No. 126. (I.C.) The latter brethren reciprocated by visiting Newcastle in the following year, and were entertained at a banquet in the Assembly Rooms, when the Prov. G.M. (Sir M. W. Ridley), in proposing the health of the Duke of Abercorn, M.W.G.M. of Ireland, and the officers of the Irish Grand Lodge, welcomed the visitors from the Sister Isle.

The Hubert Laws Memorial.

At the Prov. Grand Lodge meeting, held at Newcastle on 30th October, 1891, the death was reported of Bro. Hubert Laws, P.P.G.W., who had rendered active and valuable service in connection with the Charities' Committee of the Province; and, as some recognition of this, it was resolved that the Province should purchase a right of perpetual presentation to the Royal Masonic Institution for Boys, to be called, "The Hubert Laws Memorial." This was done by the brethren subscribing a sum of one thousand guineas. The total amount taken up from the Province to this Institution, by the Prov. Grand Secretary as Steward to the Festival in the following year, was £1,350; and at the meeting of Prov. Grand Lodge in Newcastle, on the 25th of October, 1892, the R.W. Prov. G.M. was able to report the completion of the matter, and the presentation of the first boy to the benefits of the Memorial.

A special visitation by Grand Mark Officers was paid to the Tristram Mark Lodge in Newcastle on the 15th of December, 1891, at a meeting of emergency, when the full musical ceremony was worked and elicited the marked approval of the Right Hon. the Earl of Euston, R.W. Dep. Grand Master, who was accompanied by R.W. Bro. Charles F. Matier, Grand Secretary, and other officers. The visitors were entertained at a banquet, and next day were shown through the ordnance works of Sir William Armstrong and Co., at Elswick, in which the then W.M. of the lodge (Bro. T. Purvis) holds a responsible position.

The Jubilee of St. Peter's Lodge, No. 481, Newcastle, was celebrated by a pic-nic at Alnwick on the 29th of June, 1892 (St. Peter's Day), when about 70 brethren and ladies visited the Castle and grounds, afterwards lunching at the White Swan Hotel under the presidency of Bro. Thomas Purvis, the W.M.

At the annual meeting of Tristram Mark Lodge, Newcastle, on 14th February, 1893, the Rt. Hon. Sir Matthew White Ridley, Bart., M.P., was installed as W.M. of the lodge; and in the following June, at Mark Grand Lodge, he was appointed Junior Grand Warden.

The Gosforth Mark Lodge, No. 463, was consecrated in 1893.

The De Percy Royal Arch Chapter, Morpeth, was chartered in 1893, and is attached to Lodge 636.

In response to an invitation from Bro. Sir Augustus Harris, Past Grand Treasurer, who was lessee of Drury Lane Theatre, London, and of the Tyne Theatre, Newcastle, the brethren of St. Nicholas Lo lge paid a visit to London, and were entertained by the Drury Lane Lodge, No. 2127. This fact was reported at the meeting of Prov. Grand Lodge held in Newcastle on 30th October, 1893. At this meeting, in consequence of Bro. John Strachan having taken up his residence in London, Bro. F. H. Corder was appointed Prov. Grand Secretary.

Death of Bro. Col. Potter, C.B.

M.E. Comp. Lieut.-Colonel Addison Potter, C.B., the Provincial Grand Superintendent of Royal Arch Masons of the Province, died in 1894, to the great regret of all who knew him. The deceased companion had held the office for about thirteen years. He was also a Past Grand Deacon of the Grand Lodge of England (Craft), and a Past G.M. Overseer of the Mark.

In the course of the year, H.R.H. the Prince of Wales, as M.E. Grand Z., appointed to succeed Col. Potter, as Prov. Grand Superintendent, the Rt. Hon. Sir Matthew White Ridley, Bart., M.P., who thus became the local head of the Royal Arch as well as of the Craft, a position which he still occupies.

A branch of the Masonic Veterans' Association was formed in Newcastle in 1894; the Associates being Master Masons of twenty-one years' standing; and the Members being Past Masters in addition.

Foundation-Stone of Central Masonic Hall.

In the year 1894, the scheme for building a Central Masonic Hall in Newcastle was so far advanced that the Limited Liability Company entered into contracts for the conversion of certain property in Pilgrim Street, High Bridge, and Shakespeare Street, into a Temple for the Craft and other degrees; and the foundation-stone of the part to be newly-erected was laid by the R.W. Provincial Grand Master on the 25th of July. A procession of about 1800 brethren from various parts of Northumberland and Durham was formed at Olympia, and, wearing full Craft clothing, went to the site of the intended structure, where the ceremony was performed according to ancient Masonic usage.

On the same day, Provincial Grand Lodge was held, when two new Lodges—the Carville Lodge, No. 2497 (to meet at Wallsend), and the Prince of Wales Lodge, No. 2520 (Newcastle)—were consecrated; Bro. Geo. A. Allan being installed W.M. of the former, and Bro. Richard H. Holme, W.M. of the latter.

Three new lodges were consecrated in Newcastle in 1895, viz.: Temperance Lodge, No. 2557 (Newcastle), the warrant dated April 9th; Delaval Lodge, No. 2568 (Newcastle), warrant dated 15th June; and Holmes Lodge, No. 2571 (Byker), warrant dated 25th June.

At the meeting of Prov. Grand Chapter on the 22nd of October, 1895, reference was made to the recent death of Ex.Comp. Henry Hotham, the eldest Arch Mason of the Province, and it was announced that the charter of Priory Chapter, No. 1863, was being returned to Grand Chapter, as the Chapter had not made returns or met for some time.

For the Centenary Festival of the Royal Masonic Institution for Girls, 1895, the D.P.G.M. took up, as Steward, the sum of £2,205.

The Provincial Grand Master as Home Secretary.

At the meeting of Prov. Grand Lodge, held in Newcastle on the 30th of October, 1895, a resolution of congratulation to the Right Honourable Sir Matthew White Ridley, Bart., M.P., the R.W. Provincial Grand Master, on his having been called to Cabinet rank as Her Majesty's Principal Secretary of State for the Home Department, was adopted with the greatest enthusiasm; and the R.W. Prov. G.M. replied in feeling terms, concluding with the earnest hope that in the discharge of his high office he might not in any way tarnish or disgrace the great and good principles of Freemasonry. (Loud cheers.)

The next record with reference to the Provincial Grand Master recalls the obligation to sympathise with a brother in his affliction as well as to rejoice with him in his prosperity and joy, for when Prov. Grand Lodge met at Alnwick on the 24th of November, 1896, it was the sad duty of the brethren to cause an address to be forwarded to their R.W. Provincial Grand Master, Sir Matthew White Ridley, and Lady Ridley, respectfully sympathising with them on the painfully sudden death of their daughter, an event which had caused the most profound sorrow in the district.

At this meeting, it was resolved to call in all investments standing in the names of the Trustees of the Provincial Fund, and to invest the proceeds in the Central Masonic Hall Company, Limited.

The annual meeting of the Prov. Grand Mark Lodge was held on the 7th of July, 1896, in the new Masonic Hall, in Newcastle; where also Provincial Grand Chapter was held on the 26th of October, 1896, when the Provincial Grand Superintendent congratulated the Province upon the continued prosperity of Royal Arch Masonry within it.

At the Provincial Grand Mark Lodge of Northumberland and Durham, held on the 25th of August, 1897, at Gateshead, the R.W. Prov. G.M. (Canon Tristram) was warmly congratulated on his recovery from the effects of injury inflicted upon him by a horse while travelling near Jerusalem in the

early part of the year. The number of members returned was reported to be the largest yet recorded in the annals of the Province. At this meeting, W. Bro. R. B. Reed retired from the position of D.P.G.M., and the Prov. G M. appointed and invested W. Bro. Thomas Purvis, P.G.D. of Mark Grand Lodge, as Deputy P.G.M.

By the death of Bro. Robert Reid, the painstaking and courteous station-master at the Central Station, Newcastle, in September, 1897, Masonry lost an earnest but unassuming worker, and the brethren and general public were deprived of one whose faithful discharge of duty made travelling a pleasure rather than a burden.

Provincial Grand Chapter was held in Newcastle on the 29th of September, 1897, when it was reported that the number of Royal Arch Masons in the province was also the largest on record.

The Dublin brethren of Lodge of Israel, No. 126 (I.C.) visited Newcastle on the 11th of October, 1897, and were entertained by Newcastle-upon-Tyne Lodge, No. 24. After visiting Jesmond Dene and Gosforth Park they were taken down Seaton Delaval pit, and in the evening attended a dance in the Central Masonic Hall. Next day, after being shown the various places of interest in the city, they attended a Lodge and finished up with a banquet given in their honour.

The brethren of St. David's Lodge, Berwick, had a double function of local interest on the 4th of November, 1897, when they presented their W.M. (Bro. R. R. Riddell) with a piece of plate, and his wife with a bangle, on the occasion of the W.M.'s marriage. Afterwards, the D.P.G.M. dedicated a new pipe organ to the purposes of Freemasonry.

On the 20th of October, 1897, a commencement was made with the building of a new Masonic Hall in Beaconsfield Street, Blyth.

Her Majesty's Diamond Jubilee Year.

The Year 1897 being known as Her Majesty's Diamond Jubilee Year, a lodge bearing the name of "Victoria Commemoration (Reserve Forces)," No. 2666, was consecrated

in Newcastle, at the Prov. Grand Lodge Meeting held on the 29th of October. W. Bro. John Straker Wilson, P.P.G.W., was installed as W.M. The founders were all past or present Volunteer officers. At the Provincial Grand Lodge meeting (being the first held in the new Hall), the Prov. G.M. referred to the financial difficulties in connection with the Masonic Hall, which the province had not surmounted; but he had been assured by certain brethren that those difficulties would soon be overcome, and he hoped that the object they had in view would soon be accomplished.

At this meeting the total Craft membership of the province was returned as 2787, contained in 28 lodges.

It would be gratifying to continue these records into 1898, especially as to the Stewardship of the Provincial Grand Master at the Centenary Festival of the Royal Masonic Institution for Boys at the Royal Albert Hall, London, under the presidency of H.R.H. the Prince of Wales, when the magnificent total of £134,000 was declared; but it is probably fitting that this Masonic history should close with the termination of the year in which was celebrated the Diamond Jubilee or Record Reign of Her Most Gracious Majesty Queen Victoria, the Patron of our Order, and the Illustrious Mother of our Grand Master, upon both of whom the Craft at all times invokes the blessing of the Great Architect of the Universe.

FINIS.

[SEE APPENDIX, NEXT PAGE.

[APPENDIX.]

THE MASONIC ORATIONS OF CANON TRISTRAM, F.R.S.

The following are the extracts from the Masonic orations of the venerable Canon of Durham, Rev. Dr. Tristram, F.R.S., to which reference is made in the text :—

(After Provincial Grand Mark Lodge at Berwick-on-Tweed, August 20th, 1889.)

After referring to matters affecting the Province, the R.W. P.G.M.M. said : Then about the question put to them from outside—Why should you keep up a separate organisation ? They understood that question could not be answered except by and to a Mark Mason. To the outside Masonic world it was a mystery; but as he knew that most of them were also members of the Royal Arch—had not the Royal Arch a much deeper meaning when they came to it through the Mark, than when they skipped across the broad expanse of nothingness from the Craft to the Royal Arch ? He could see no connection between Craft Masonry and the Royal Arch until he had put the Mark between them and received its teaching. Take the history and origin of Masonry. They found that Craft Masonry sets forth the old ideas of architecture before the Arch was introduced. There was nothing of the Arch in that Masonry and in the early Phœnician Masonry, and they knew the Phœnicians were Masons and used our Masons' signs and symbols. In the early Masonry there was no trace of the Arch; but mark, when the Arch comes in—and the earliest trace of the use of the Arch is in the subterranean structures of Solomon's temple : these arches got not from Egypt, but from the far East—then they began to see how the one Masonry develops into the other. In regard to this conduit, which all antiquaries admit to be the work of Solomon himself—which takes the water from the springs on the other side of Bethlehem ten miles to the south of Jerusalem—is seen the way in which the channel is roofed over. There is first the stone wall, and stones projecting on each side over six inches; then another set six inches more; and then the third set six inches more; then over that a flat stone. Of course these were all subterranean structures, and as soon as made were covered over with the earth, the top stone held by the superincumbent weight upon it. There was the suggestive idea of the Arch. At that time the Jews had dealings with the Assyrians—and no Masonic authority had ever asserted that the Assyrians had any claim to Masonry. The Egyptians had not claimed the Arch, because they did not want any. They could erect the most stupendous edifices without the Arch, because they had the hardest, most magnificent granite in the world; so that with an unlimited supply of labour, and with

mechanical powers of the nature of which we have no knowledge, and can only judge by results that they had them—they were able to build those structures, which will last as long as the world lasts, without the Arch. But far away from them to the East was Assyria, where they had no such material, where wood was scarce, and they had only clay, and therefore used brick. From the very necessities of their position, they were very soon compelled by sheer need to invent the Arch, as they did about three or four hundred years before the time of Solomon. The first trace of the Arch was 400 miles east of Palestine; and it was hard to tell how Solomon could avoid knowing the use of the Arch and gladly applying it in his own country, where the only stone was limestone, a very inferior material compared with that of Egypt. And so the Arch became part of the Masonic mysteries; and the use of the Arch in those times was to the untutored mason an epitome of strange mystery. The fixing—the putting in of the keystone—would be beyond his comprehension. It was thus that the Arch was such a mystery, and light was thrown upon the Mark as a part of the Masonic system; and it might be taken that Solomon did use that Arch. Of course, it was difficult to say with absolute certainty that these subterranean structures were really the work of Solomon; but he knew he had the opinion and support of no less an authority than Sir Henry Rawlinson. They had no record of any subterranean structures being built as found in Mount Moriah, subsequent to the time of Solomon; and he could not conceive how the first temple could have been built by Solomon unless on those tiers of arches that support them on Mount Moriah.

The Mark was an indissoluble link in the history of Masonry. It was also a link in the symbolic teaching of Masonry. They could hardly doubt that in holding to the Mark, as they did who were gathered there, they were holding to one of the greatest educational symbols of Masonry. Then, again, as to its moral teaching. Most powerful sermons might be drawn from the use of the Arch and its application to stone—the binding of the whole building together, and the way the many small units of which the structure is formed, combine to make it stronger than any single stone could be. In his opinion, the "brotherly love" lessons of Masonry might be drawn from the teaching of the Arch, more than from anything else in our symbolism.

(*Durham, October* 21*st*, 1890.)

When they came to look at the history of Masonry connected as it was with architecture, and of famous origin, the question arose, what had made Masonry so precious to its sons, continuing under every form of government, under every change of religion, for three thousand years? It struck a chord which brought men together, and bound them together, for no purpose of self-aggrandisement, but for the purpose of promoting that genial fellowship, sympathy, and companionship without which there could be no true enthusiasm, or true idea of social life. He could quite conceive that it was this moral side of Freemasonry that had preserved and multiplied it, until it had become a network over the civilised world, and

even into regions beyond. In the first place, Masonry was so lofty in its ideal, and a protest against Materialism and idolatry. Masonry raised the idea of the Godhead by the idea of a superintending providence; and if a nation had not obtained this light, it prepared men to receive it; and this accounted, in a way that nothing else could, for the tenacity with which Masonry had held its ground.

As to the origin of Masonry, he took up one of their public periodicals the other day. It was quite unnecessary for the writer to say he was not a Mason; but he told them that they were people who called themselves Masons, though they were simply a class of men who were not tied to work as masons' labourers were in the Middle Ages, and as labourers were now. The name, the writer stated, was obtained incidentally through a little convivial society at York, and Sir Christopher Wren happened to have known some of these people; and in fact Freemasonry, as they now know it, was founded by Sir Christopher Wren. Thus, according to the writer, it was founded, and was not older than the present fabric of St. Paul's Cathedral! Now these assertions were all very well until they were met with such questions as these:—How was it that an essentially English institution, according to this exoteric historian, should have spread over the continent of Europe so rapidly, if it was only founded by Sir Christopher Wren, and only organised in England systematically in lodges in the middle of the seventeenth century? If these men were merely what their outside historians would have us believe—merely architectural workers, and wanted to make a sort of Association for good fellowship, how in the world was it that Masonry contrived to spread itself, with the same symbols and signs—with just the difference they would expect in different conditions of society, languages and governments—in every known country in the world? Further, how was it that it not only spread to Mahommedan countries, but amongst the most ancient peoples in the world—even amongst the most ancient existing body, the Parsees? The Parsees were the descendants of the old Persians, the representatives of the dynasties of Cyrus and Xerxes, the men who restored the Jews from Babylonish captivity to Jerusalem and always showed sympathy with the Jews, because like the Jews they were worshippers of an Immaterial Godhead. That was the key of their sympathy; that was the key of the restitution of the Jews by Cyrus. Their connection with the Parsees at the present time was an undoubted fact. The other day he had the pleasure of meeting two Parsees in a lodge in London; and here he might remark that every Parsee who came to England was a Mason, thus showing a connection between Masonry of ancient times and the Masonry of the present day. They therefore denied that it was only through the invention of certain signs by Sir Christopher Wren, that Masonry came forth and got hold of the world from some corner of Westminster. No! They could not produce documents, as it would be un-masonic to do so; but they said, Here are facts, and upon them were based their claim of ancient origin. It was for those who mocked and sneered, to show how it was that a set of signs, symbols and words could be recognized by those with whom they had no political connection, still less religious association. That was the

position, and these were the claims advanced by Masonry. A survival, it was called—long might it be a survival!—of the Middle Ages, because it had survived the vandalism and feudalism of those who were not Masons. It was not alone in the burghers and clergy that the idea of friendship, fellowship, and brotherhood existed in the Middle Ages, but it was to be found amongst those called Freemasons. How did Freemasonry originate, and when? It must have originated at a time anterior to the separation of Western Christendom from Western Asia—at a time anterior to the conquest of the Roman Empire. For how else could it have got into Persia? How was it that it became so wide-spread? What they wanted was not dogmas, or theories of men who look at it from the outside; for one theory maintained that it sprang up with the restoration of Charles II., and in that monarch's reign; and another that it came from the Monks, and another from the Crusaders. Further, it was said: "We do not admit your assertion that Masonry is world-"wide." Well, to such objectors he would say, "You are bound "to show how Masonry spread to these different countries; how the "same particular signs (the penal sign, the sign for help, the pledge "of fidelity), that three of our many signs are known throughout the "world, and to men who must have been separated from the Masons of "Western Europe since the time of the Roman Empire." Further, we say and repeat, how did it come to be spread throughout the world? There was no difficulty about that, as their history explained every difficulty. It was admitted that while Solomon was their great head and founder, Masonry was essentially Phœnician; Hiram was in it, and there was a close connection between Phœnicia and Israel. They knew that the worship of Ashtoreth had not become what it was in the time of Ahab, four hundred years after the time of King Solomon. Up to that period the men of Tyre and Sidon were not the gross idolators that the people of Moab and Ammon were. They were the great commercial princes of the world. They penetrated everywhere. They described the Canary Islands on the verge of the tropics. They described the coast of Africa. Every corner of Europe they knew. Persia they knew, also the coast of India and Ceylon. They might have gone further, but we had their history showing their knowledge of these countries named. They were the people who carried civilization along with their commerce, and they founded colonies, though not in our sense of the word. They erected commercial forts at Cadiz and Marseilles, at Cyrene, down the coast of Africa, and upon the coast of Cornwall. To all such places they carried Phœnician civilization and ideas; and the Persians carried it into India. We had historical proof that they did so. We could thus explain the universal spirit of Freemasonry. Further, he challenged anyone to explain the universal diffusion of Masonry by any other theory, in its general outlines, true to fact, and true to history. That was their claim, and he hoped they would never recede from it; he also hoped they would never be laughed out of it by the higher criticism—as it was called—of a man evolving nonsense out of his own mind. He did not hesitate to say that the ceremony of "passing" was what it was in the time of

Solomon, and that the idea of the founders of Masonry was that the formal material signs and language were to teach something infinitely higher, morally and spiritually. Standing on that platform, their ground was unassailable. With respect to Mark Masonry, he would only say this: the signs and symbols in Mark Masonry were those which commended themselves to their common intelligence as being the completion of Craft Masonry. That was why he loved Mark Masonry; for without the Arch all architecture was wanting in completeness, and Masonry could never develop in full beauty, skill, or form.

(*Stockton, October 6th*, 1891.)

They did not advance by leaps and bounds, but all great cities grew slowly. No building, that had lasted for centuries, was erected in a day. They did not want any "shoddy work" nor "jerry-building" in Masonry. He was much struck the other day, by what he thought a very sensible letter from a well-known brother of the Craft (Bro. Whytehead, of York), in the *Freemason*. He pointed out that in some lodges there seemed to be a great desire to increase the number of brethren, irrespective of the Masonic qualities of the candidates; also, that outside of Masonry there was an increasing impression that Masonry was really a sort of benefit society, in the same way that Oddfellows, Buffaloes, and Free Gardeners, and all the rest of those societies were. He said, *pace* Bro. Lane (than whom there was no man to whom the charities owed more), that the idea of Masonry was not, first of all, that of charity. It was first of all, he took it, in its ordinary aspect an Association—a Society. Necessarily, human sympathy and charity must be evolved from that; but still, he would be sorry to see the day when their charities became so great and so absorbing, that the outside world were tempted to rush into Masonry, in order to get the prospective benefit of those charities. He (Canon Tristram) would remind them that this kind of charity was not the foundation-stone of Masonry. Therefore, with that feeling, he should certainly, if he were Master of a Lodge, or an Officer of a Lodge, not be eager to increase the number of its members, except by the admission of men who were likely to become good Masons. He had had very great pleasure, within the last two or three years, in noticing that a good many of his clerical brethren had become Masons; and he, himself, felt that, as a clergyman, he was never out of place in a Masonic Lodge. He might mention that a Brother Mason of high degree, who was his predecessor in the Grand Chaplaincy of England—the Dean of York—remarked to him, when once twitted by some dignitary, who was not a Mason: "I can only "say that to me, as Dean of York, Masonry has been of untold social value. "I have, as a Mason, learnt to know and to value very many men—men in "business, men in trade, and men in office—whom in my position as Dean of "York I could never have known socially, except through Masonry. I feel "that it has been one of the most valuable features of my life, that I have "been able to take a part in Masonry in York." He (Canon Tristam) felt this, that when they saw a man whom they knew they could take hold of, they were only right in encouraging him to be a Mason on the best and highest

grounds, and not from low or self-seeking views. . . . . After referring to the tour around the world which he had just concluded, Canon Tristram said that in former tours he had made in Armenia, Mesopotamia, and the countries of Western Asia, he had found Masonry. He did not say it was Masonry like theirs, but it was Masonry with initiations, and with signs, and symbols, and words that they could recognise. He was told by Bishop Moule this year, that he had seen more in China in three weeks than most Englishmen saw in six months, because he went up the canals with a young missionary who spoke both English and Chinese, and who understood the Chinese character to a nicety, and he saw something of Chinese life, but he could find no trace of Masonry amongst the people of China. His experience in Japan was much more varied. English Masonry was strong in Japan. If you met three Englishmen in Japan, two out of the three were Masons; but there were hardly any Japanese members. He saw no Englishmen for eight weeks out of nine—he went from Tokio to the Southern extremity of Japan. In visiting all the principal stations he could find—talking as he did with Buddhists, and with Japanese nobles, and great men, and military men—he could find no trace of Masonry or anything of that kind amongst the Japanese. He did find, he was sorry to say, secret societies similar to the Nihilists. It struck him that the whole of our traditions and ideas about Masonry would have been very much confused if he had found traces of Masonry amongst the natives of Japan, for this reason, that they knew and were perfectly satisfied that Masonry was an institution which had its origin from the Jews and Phœnicians, and it was therefore easily explained why he found it in Western Asia with its Jews, and India with its Parsees, because these held by the Unity of the Godhead and did not worship idols. The Parsees were Monotheists; therefore Masonry was predominant among them, and it was also among the Mahometans. But there was no trace whatever of Phœnician commerce or Jewish traditions in the civilisation of China and Japan; and therefore, if their theory of Masonry was true, it would be highly improbable that they should find a trace of anything like Masonry in these countries. Nothing was more clear to anyone who examined it, than that the whole tradition of the growth of civilisation, and the evolution of China and Japan, were absolutely distinct from, and independent of, anything they could find in the West; and though he should have liked to have found traces of Masonry in these countries, he did not. He would have been surprised if he had; but it was a confirmation of Masonic history.

(*Sunderland, October 4th*, 1892.)

He had always regretted, that in this country, alone of Masonic countries, Mark Masonry was not necessarily incorporated into the Craft Masonry of the country. The Mark man ought to come between the Craft and the Master Mason, and the Mark Master ought to come between the Craft Master and the Royal Arch. He thought that anyone who looked at their symbols would come to that conclusion. He could see very well how the Mark was dropped out of English Masonry, whilst it was not dropped

out of York Masonry. Brother Logan, to whom Masonry in that Province was very much indebted, had pointed out how the Mark used to be given regularly in Durham in the early days of the "Granby" Lodge, and before the Royal Arch. They had two Masonries. There was the York Masonry, and the English Masonry; but the former was very much connected with the Scotch Masonry, and, as they all knew, in Scotland "the Mark" was part of the regular orders. It was imitated, but it was eventually dropped in the South. Certainly, as a matter of fact, "the Mark" was everywhere else, and he need not dwell upon the importance of the Mark to that gathering of Mark Masons. They might ask, was "the Mark" as ancient as the rest of Masonry? Now, that the symbols of their Masonry came down to them from the East, and through the Crusaders, he had not the smallest doubt. He thought that fact was as clearly ascertained as any fact could be ascertained which was not written down in the published annals of a country. Everything connected with Masonry was the very essence of secrecy; but that it came from the East was clear from the fact that though Masonry might not be differentiated in the East as in the West, still there it was to be seen to-day in its normal, aboriginal condition. There, in the East, were found the signs and symbols, and also the traditions; but, as he ventured to mention to them last year, there was this remarkable fact to be noted, that Masonry was not found anywhere except where there had at one time or other been Jewish influences. To be sure it was found in Persia; but remembering how the Persians were connected with the Jews, and that Cyrus was a believer in the Unity of the Deity, which was the main idea of Persian worship—as it was the indelible stamp of the Jewish faith—one only asked how was it that a system of philanthropy, a system which was secret, a system which caused the affiliation of its members to be a type of the sanctity of the family tie, was only found where two cognate races had left their influence, and that influence and the teaching of those two races were exactly in harmony with the great underlying principles of Masonry? Could anyone explain to him how Masonry could have spread through the Middle Ages; how it could get to this country unless it had sprung from the East? How it was they found no trace of it in the Roman period? no trace whatever of it amongst the Greeks? Learned men who were not Masons were anxious to show us that the Greek mysteries were Masonic. There was one thing, however, which shattered that theory to atoms at once, viz., that in all those secret rites and secret societies of the East, the sexes were mingled; and the greatest scandal about them was the sexual immorality which characterised the whole of them. That was sufficient in itself to prove they had no connection whatever with Masonry. All the authorities on Masonic origin admitted that Masonry existed in the East amongst the Saracen tribes when the Crusaders went to Palestine. But why should the Crusaders bring Masonry back, some might ask? Did not they bring back many other things besides Masonry? The fact was, they were hardly cognisant of their debt to the Crusaders for what they introduced into England. Perhaps they were animated simply by religious enthusiasm, but he did say this, that those Crusades, which lasted from 350 to 400 years, and which

appeared to drain the best blood of England, France, and Germany, were the means of arresting the advance of the Eastern hordes which would have swept over and devastated Europe. Those Crusades did more than this; they did more than arrest the progress of the Moslem armies. They brought back science and art to a degree we were very little aware of. They certainly brought back Architecture. We owed Heraldry to the Saracens through the Crusaders. Now, if the Crusaders entered so deeply into the life of those people by whom they lived side by side for so many years, continually going backward and forward to the East; if they could bring back such things as Heraldry, glass-making, and so many arts, was it likely they would miss such an institution as Masonry, which was soon found to be so invaluable in times of war, and such a protection against private treachery? If that were so, they got to the beginning of Masonry in Europe and traced it back to the time when Jewish civilization was at its zenith. And when was that? In the reign of Solomon, undoubtedly. The very idea was connected not only with the building of stones but also with the Arch. It had been shown and proved by Rawlinson and Layard that the Arch was used commonly—he might say universally—four hundred years before the time of Solomon, in Assyria and thereabouts, but never in Egypt at that period. And why? Simply because the materials for building in the two countries were so entirely different. The Egyptians used great bars of granite for their door lintels, and they did not require the Arch. Their style of architecture was not suitable for the Arch, and there was no place for it in their obelisks. But when they went Eastward, where the chief material was burnt clay, there was a limit to the size of their bricks, and there the Arch had become invaluable. It was introduced and used by Solomon, the man who traded in ivory and peacocks and curiosities from India. And they knew that these came from India by their very names. The Hebrew names were identical with words even now used on the Malabar Coast. He had heard them with his own ears in Ceylon. The men who traded with Solomon certainly knew that style of architecture. Hiram, the Wren of the Solomonic epoch, the Christopher Wren of Solomon's Temple, would understand the value of the Arch. Traders who engaged in a commerce which extended from the Atlantic to the further end of the Indian Ocean, must have known its worth. But in addition to that, they found in the underground tunnels—which he was amongst the first to explore in the year 1858—the sign of the Arch. They found it in its most pristine form in the substructures of the Temple, those substructures with Masonic marks painted in red vermilion, discovered by their brother Mason, Sir Charles Warren. The photographs taken by aluminium wire revealed the mark; no one denied that—at least he had not heard of any who questioned the antiquity of those remains. Solomon had the Arch, then, beyond a doubt, but the Egyptians did not want it. They were not anxious to borrow anything from other people; but Solomon took whatever he could borrow anywhere. The simple use of the keystone of the Arch was looked upon by the architects as the wonder of the age; and when they came to consider, so it is. The keystone of the

Arch, in his opinion, was one of the most valuable of human inventions. Where would the steam engine and modern railways have been if they had not had such old-fashioned things as the Arch? That was the reason why the Arch, so long as it was a novelty, was appreciated and regarded with reverence. He could understand, therefore, how it was that even in the very earliest stage of Masonry the Arch should have been looked upon as the culminating degree of Masonry. Well, so much for that. He had endeavoured to show them to their satisfaction that there was something to be said for the antiquity of the Arch in symbolic Masonry, and probably he mentioned last year what struck him very much in the course of his travels round the world, that he could not find, when he spoke to learned men in China and Japan, and talked with Professors in Tokyo, that there was any trace of Masonry in those countries. He put the question to them, if there was any trace of secret societies whatever, and they told him there was nothing at all in the way of Masonry. He also inquired if there was a trace of any Jewish connection with Japan, and was assured there was not. The same thing applied to China, excepting in the far South-West of China, near to Burmah, where there were found some very remarkable Jewish inscriptions of the date of 200 or 300 years before Christ. But there was no trace of anything of the kind in the heart of China, still less in the far East of China. It was only in the province bordering on India they were found. This explained why they were not able to find the slightest trace of Masonry in China or Japan, whilst they did find it wherever Jewish influence extended. There were many things in theology and ethnology, and also in geography, which could not be proved in black and white, but which were well worth their study and exploration, and from which they might learn a great deal. And this idea, carried out as they were carrying it out in their modern Masonry, must prove valuable as an instrument of social intercourse and charitable sympathy.

(*Newcastle, July 9th,* 1894.)

I always considered that symbolic Masonry could not be perfect without the keystone of the Arch, that Arch which is supplied by Mark Masonry. Without that Arch you may ferry across in a boat, through the simplicity of old Masonry to the intricacy of architecture, but, remember, you do not cross it by the bridge. And, to my feeling, this is the real explanation of what we must be sensible of—the gap between Craft Masonry and the Royal Arch. Long before I joined any Lodge in this Province, in my early Masonic days, I took great interest in the Mark, and I rejoiced when in 1857 members of the Craft in London took up the Mark. Although there was shown obstinacy and reluctance on the part of certain of the Brethren to make an investigation, yet it was felt that a settlement—a union between North and South—was only a question of time. When at last some eminent Masons assented to take office in the Mark, I felt that an immense step had been gained. The keystone of the Arch was, however, fixed, and the building placed on a sure foundation, when the Prince of Wales kindly accepted the office of Grand Mark Master. My attachment, therefore, to the Mark Degree is not a mere fancy attachment. It is the attachment to

a principle. It arose from the love of the principles of Masonry, and from my belief that Masonry, as I have often said, is a great bond in the human race—binding one to another. It is that bond which we trace in the days of Solomon (the only link we are able to find in Old Testament history before the time of Cyrus) and Hiram, King of Tyre. And what is that link? It is the link of the unity of the Godhead, and the immateriality of the Divinity—long before Christ proclaimed the universality of his religion to the Jew and the Gentile. And it is indeed a satisfaction to those who take an interest in historic Masonry, that in spite of all obstacles, there is a place for the Mahometan and the Parsee, where they can join hands with the Jew and the Christian, and that place is in the Masonry which was founded by the Hebrew, Solomon, and the Gentile, Hiram. It may be said, this is merely mythical. I won't admit that for one moment to be the case; but assume for the sake of argument that it is so, then remember, that Masonry bears testimony to the grand idea of the unity of Jew and Gentile—to the great doctrine on which rests the only foundation of pure morality—the immaterial God and the unity of the human race.

I have devoted myself largely to Masonic studies, attended Masonic meetings, and thus had thorough relaxations and enjoyments. In this way does Masonry bring one to know men better and value them more than we should have done, if we had not mixed with them in Masonic gatherings. I remember a very high and distinguished dignatary of the Church to which I belong—I will not mention names—was once taunted with being a Mason. He replied: "Well, I can count over my fingers, again and "again, many friends in different stations of life whom I should not have "known, or if I had known them, should never have suspected the good "there was in them, had it not been for the fact of meeting them in "Masonic Lodges." Masonry causes us to meet men moving in different circles and occupations, and but for such meeting we should have no chance of coming across them. And despite our various occupations we are astonished to find how very close we are to each other; what an affinity of mind and kindly brotherly feeling there exists, especially as we "act on "the square." That, of course, is an argument applying just as much to Craft Masonry as to Mark Masonry.

In further reference to some of the points touched upon in the foregoing extracts, Canon Tristram writes at a late date in 1898 as follows: "It will interest you, if you are not already "aware of the fact, that last year Prof. Petrio discovered, in "some pre-historic ruins in Upper Egypt, which had been "ruins before the Egypt of history began, the Arch frequently "used. But it is evident the successors of this primeval race "(put at B.C. 3500) had lost the Arch, for the Arch never "subsequently occurs."

THE ALNWICK CONSTITUTIONS.

In giving here a copy of the old "Constitutions" as they appear in the beginning of the book containing the Orders and Minutes of the "Alnwicke" Lodge, under date of 1701, it is only intended to illustrate the general recital in the text, of lodges of operative Masons being authorised to work, by having a copy of these Charges or Constitutions delivered to the Master. Although differing slightly in minor details, these copies were alike in general characteristics, and have been grouped in families of close similarity. The one given below is of the "Sloane Family," being, according to Bro. Hughan, one of fifteen MSS. included under this distinctive name or family, and he points out that the verses quoted from *Ecclesiasticus* are not met with in any other copy of the "Old Charges," and evidently were taken from the "Genevan Version," originally issued in 1560, and not from the Authorised Version of the Scriptures. It will be borne in mind that somewhat similar charges were in use in the middle of the 14th century, when York Minster was being built, and that (as appears in the Rolls referred to the Preface to the present work) they were then described as being "ancient." The Alnwick copy is as follows, the words and figures in brackets being written in the margin in the original :—

The Masons' Constitucons

Draw nere unto me, Ye unlearned; and dwell in the house of Learning
Ecclesiasticus Cap: 51: Ver: 23
In the hands of the Craftmen shall the work be
Commended; Ecclesiasticus cap 19: Ver: 19

The Might of the ffather of heaven with the Wisdom of his Glorious Son, Through the Grace and Goodness of the Holy Ghost, Three Persons in one Godhead, be with us att our beginning; and Give us Grace soe to gove us here in o^r^ Liveing; Thatt we may Come to his Blisse thatt never shall have Ending Amen

Good Brethren and Fellowes, o^r^ Purpose is to tell you how and in whatt manner this Craft of Masonry was Begun and afterwards how itt was ffounded by Worthy Emperours and Princes and many other Worpf^ll^ men and alsoe to them thatt be here, we will declare them: The Charge thatt doth belong to Every true Mason is to keep in good ffaith, and if you take good head theretoe it is well worthy to be kept, for a worthy Craft and a Curious Science; For there is Seaven Liberall Sciences of the which itt is one of them, and the names of the Seven

Sciences be these, The First is Gram^{r} and thatt teacheth a man to Speak Truely; and to Write Truely: The Second is Rhetoricke and thatt teacheth a man to Speak fair and in Subtill Termes The Third is Logick thatt teacheth to discern Trueth from falsehood; The ffourth is Arithmaticke thatt teacheth to Reckon and Number all manner of Numb^{rs} The ffifth is called Geometry and it teacheth to mett and measure the Earth, and other things; of which Science is Masonry, The Sixth is Musick thatt teacheth the Craft of Songs Organs and Harpe and Trumpe·t, The Seaventh is called Astronomy thatt Teacheth a man to know the Course of the Sunne moon and Starrs; These be the Seaven Liberall Sciences which be all founded by thatt one Science thatt is called Geometrie; For Geometrie Teacheth a man Mett & Measure, Ponderation, and Weight of all manners of things on Earth, and there is noe man thatt worketh any craft but he worketh by Some Mett or Measure nor noe man buyeth or Selleth butt by some Measure or Weight, and all this is Geometrie: And craftsmen and March^{tts} finde noe other of the Seaven Sciences, and Especially Plowmen and Tillars of all manner of Graine, both corne Seeds, Vines, Plants Setters of all other (plants) fruite; ffor neither Gramm^{r} nor Astronomy nor none of all these can finde a man one Measure or Mett, without Geometrie; Wherefor I think the Science of Geometrie is to be accounted above any of the Seaven Sciences; How this Worthy Science was first begŭnne, I shall tell=Befor Noahs Flood there was a man called Lameck as it is Written in the [ap: 4th ver 19th] 4 Chap of Gen: and this Lameck had two Wives, The one was Called Adah, and the other Zillah; By the first wife Adah he gott two Sons, the one called Jaball [ver: 20th] and the other Juball, [ver: 21st] and by the other wife Tzillah he gott a Son [called Tuball Cain] and a Daughter, [called Naamah] and the four Children found the beginning of all Crafts in the world; This Jaball was the Elder Son, and he found the craft of Geometrie, and he parted flocks, as of Sheep and Lambs in the fields, and first wrought houses of Stone and Tree, as it is noted in the Chap^{r} above-said, and his Brother Jubal found the Craft of Musick, of Songs Organs and Harp, [Tuball Cain] The Third Brother found out Smiths craft, to work Iron and Steel, and their Sister Naamah found out the Art of Weaving; These children did know thatt God would take Vengeance for Sinne, Either by fire or Water; wherefor they wrote these Sciences which they had found in Two Pillars of Stone, thatt they might be found after the fflood; The one Stone was called Marbell Cannot burn with fire, and the other was called Laturus thatt cannott drown in the Water; Our Intent is to tell you truely, and in whatt manner these Stones were found that the Science was written on:

The Great Hermern^{es} [Gen^{s} 10th ver: 8th alias Nimrod] thatt was Son unto Cush, which w Son unto Shem, whith was Son unto Noah; This Same Hermem^{es} was afterwards called Hermes the Father of Wisdom, he found one of the Two Pillars of Stones, and found the Science written thereupon, and he taught to other men: And att the makeing of the Towr of Babylon there was the Craft of Masonry first found and made much of; And the King of Babylon was Called Nimbroth was a Mason

himselfe and well the craft, and is soe reported of by Mast^{rs} of t Stories; And when the citty of Ninewy and other cities of the East should be Built Nimbroth the King of Babylon Sent thither Sixty Masons att the desire of the King of Nineve^{e}y his cosen and when they went forth he gave them a charge on this mann^{r} (viz) [Nimbroths charge] Thatt they should serve the Lord truely for his payment and thatt they should be true one to another; and that they should Love truely together, soe he might have Worship for Sending them to him, and other Charges he gave y^{m} Moreover when Abraham and Sarah his Wife went intoe Egypt, and there taught the Seaven Liberall Sciences to the Egyptians; and he had a Worthy Scholl^{r} called Euclide, and he learned right well and was Mast^{r} of all the Seaven Liberall Sciences: And it befell in his days thatt the Lords and States of the Realm had soe many Sons, thatt they had begotten, some by their Wives, and some by other Ladyes of thatt realme; For thatt Land is whole layd and a replenished Generation, and they had nott Liveing Competent for their children, wherefor they made much Sorrow And the King of thatt Land assembled a great Council At a Parliam^{t} to know how they might finde (mentain) [tain] their Children; and they could finde noe good way, soe they Caused a cry to be made throughout the Realm, if there were any man thatt could Inform him, thatt he should Come unto him, and he should be well rewarded for his Travell, and should hold himselfe well pleased; After this cry was made, came this worthy Clark Euclide and said to the King and all his Greatt Lords If you will [give] me yor Children to govern, and Teach them honestly as Gentlemen should be taught under condition thatt you will grant them and me a Commission thatt I may have Power to Rule them honestly, as thatt Science ought to be ruled, and the King with his Councill granted them Anon, and Sealed them thatt Commission; And the worthy doct^{r} took to him the Lords Sons, and taught them the Science of Geometrie in practice for to work in Stones all mann^{r} of work thatt belonged to building of castles, all mann^{r} of courts, Temples, & Churches with all other Buildings; And he gave them a Charge in this man^{r}

[Euclydes charge: in Egypt:] First thatt they should be true unto the King (and y^{e}) and to the Lord they Served, and thatt they should live well together, and be true one to another, and thatt they should call one another ffellow and (not) [nott] Servant nor his knave, nor other foul names; and thatt they should truely Serve for their Payment to their Lord; thatt they Serve; and thatt they should ordain (the)—the wisest of them to be Maist^{r} of the Said Lords work, and neither for Love great Lineage nor Liveing nor Riches to Sett any other thatt had Litle Cunning for to be Mast^{r} of the Lords Work, whereby the Lord should be ill Served, and they ashamed; and thatt they should call the Govern^{r} of the Work Mast^{r} of the work whilst they wrought with him, and many other charges were too long to Tell

And to all the Charges he made them swear thatt gr Oath thatt men used att thatt time to swar, and ordained for them Reasonable paym^{t} thatt they might Live by honestly: And alsoe thatt they come and Assemble th selves together, thatt they might have councill in the crafts, how they

might work best to serve their Lord for his proffit, and Worship: And thus was the craft of Geometrie grounded there; and thatt they correct themselves if they had trespassed, And thatt Worthy Mast^{r} Euclid gave it the name of Geometrie, and it is called Masonry throughout all this Land ever since: Long after the children of Israell were come intoe the Land of Bliss, [Bless] and it is now amongst us called the countrey of Jerusalem King David began the Temple of Jerusalem, which with (with) them is called Templum domini: And the same King David Loved Masons very well and Cherished them, and gave them good paym^{t} And he gave them the charge and mann^{rs} as he had it out of Egypt given by Euclide, and other charges thatt you shall hear afterwards:

And after the decease of King David; Solomon thatt was Son to David Performed out the Temple thatt his father had begun; and sent after Masons of diverse Lands; and gathered them together, soe thatt he had four score Thousand Workers of Stone; [1st Kings C. 5. v. 15-16]

And they were Named Masons, and Three Thousand of them which were ordained to be Mast^{rs} and Govern^{rs} of this Worke And there was a King of another Region thatt men called Hiram, [Cap. 5^{0}] and he Loved well King Solomon, and gave him Timber for his work. [Cap. 5^{0}: ver: 10:]

And he had a Son thatt was named Ajuon, and he was Mast^{r} of Geometrie, and he was chief Mast^{r} of all his Masons and Mast^{rs} of all his Graveing and Carving works, and of all other Mann^{r} of Masonry thatt belonged to the Temple, and this is Witnessed in the Bible in Libro Regum pri^{o} Cap: 5to And this Same Solomon confirmed both Charges and mann^{rs} which his Father had given to Masons, and after this mann^{r} was thatt worthy Craft of Masonry Confirmed in the county of Jerusalem, and many other Kingdomes Glorious Craftsmen walking about intoe diverse Countreys, some because of Learning more craft, and some to Teath their Craft, and soe it befell thatt there was a Curious mason named [Naimus] Naimus Grecus thatt had been at the makeing of Solomons Temple and came intoe ffrance, and he Taught the craft of Masonry to the men of ffrance And soe there was one of the Royall Lyne of ffrance that was called Charles Martiall, and was a man thatt Loved well such a craft, and drew to him this Naimus Grecus abovesaid, and Learned of him the craft, and took upon him the charges and afterwards by the Grace of God was Elected King of ffrance, and when he was in his Statt he took to him many massons, and made Masons there thatt were none and Sett them on work, and gave them both charges And manners which he had Learned of other Masons and confirmed them a Charter from year to year to hold their Assembly, and cherished them much, and thus came the Craft into ffrance

England all this time stood void of any charge of Masonry untill the time of St Alban, and in his time the King of England thatt was a Pagan and he walled a town thatt is now called St Albons; and in thatt St Albons was a worthy Knight which was chief Steward to the King and Govern^{r} of the Realm, and alsoe of making of the Town walls, and he Loved Masons well, and Cherished them, And he made their paym^{r} right good Standing pay, as the Realm did require, for he gave them every week Three Shill^{s} six

pence their double wages befor thatt time throughout all the Land, a Mason Took butt a penny ye day and meat untill the time thatt St Albon amended it, and gave them a chart^r of the King and his councill, and gave it the name of Assembly and thereatt he was himselfe, and made Masons, and gave them a charge as you shall hear afterwards Right soon after the decease of St Albon There came great warrs intoe England of Divers Nations, soe thatt good rule of Masonry was Destroyed, unto the time of King Athelstone, thatt was a worthy King in England who brought the land intoe great rest and peace, and builded many great works of Abbyes Castles, and many other buildeings, and he Loved Masons well; And he had a Son thatt was named [Edwine] Edwine; and he Loved Masons more than his ffath^r did, for he was full of Practice in Geometrie, wherefor he drew him to Common Masons to Learn of them Their craft, and after for the Love he had to Masons, and to the craft he was made Mason himself, and he gott of his ffath^r the King a Chart^r and Commission to hold every year an Assembly where ever he would within the Realm and to Correct within themselves [ffaults] faultes and Trespasses thatt were done within the Craft, And he held an Assembly att York and there he made Masons and gave them Charges and taught them the mann^rs of masons, and Commanded thatt Rule to be holden for ever hereafter: and to them he gave the chart^r and commission to keep and make ordinances thatt (it) should be observed from King to King when this Assembly was gathered togeth^r he made a cry that all Masons both young and Old thatt had any knowledge or Understanding of the charges thatt were made in this Land, or in any other Land; thatt they should shew them forth; and there was found some in Greek, some in English, some in ffrench and some in oth^r Languages; and the Intent thereof was found and Commanded thatt it should be read and told when any Mason was made, and to give him his Charge, and from thatt day untill this p^rsent time Masons have been kept in thatt form & order; as well as men might Govern it, And furthermore of diverse Assemblyes there hath been putt and added certaine charges more and more by the best of Advice from Mast^r and ffellows Then shall one of the most ancient of them all hold a Book thatt he or they may Lay his or their hand or hands upon the said Book, and these p^rcepts followeing ought then to be Read Every man thatt is a Mafon take heed right well of this Charge If you find yo^rself guilty of any of these thatt you amend you again, and Especially Yee thatt are to be Charged; Take heed thatt you may keep this charge, for it is a greatt Perill for aman to forswear himself on a book:

[Edwines charge] The First charge is, Thatt you shall be a True man to God and his holy church, and thatt you Use noe heresy nor Error to yor Understanding, or to desert discreet and wise mens Teaching, Alsoe you shall be a true Leige man to the King without Treason or falshood: and that you shall know noe Treason, butt thatt you mend it and you may, or else warne the King or his Councill thereof: Also you shall be true one to another, (that is to say) to Every Mast^r and ffellow of the craft of Masonry thatt be Masons allowed, That you would doe to them, as you would they should do to you Alsoe thatt Every Mason keep true Councill

of Lodge of Chamb^{r} and all other councill thatt ought to be kept by way of Masonry: Alsoe thatt noe man shall be ^{a} Thief, nor Thiefs see soe far as you shall know, Alsoe thatt you shall be true to yor Lord and Mast^{r} thatt you Serve, and truely to see his Proffit and Advantage Alsoe thatt you shall call Masons yor ffellows and Brethren; and by noe oth^{r} ffoul name, nor you shall nott take yor ffellows Wife in Villany, or desire Ungodly his daught^{r} or his Servant to his Villany, Alsoe you shall pay truely for yor Table and Meat and Drinke, where you goe to Board, and alsoe thatt you doe noe Villany in thatt house whereby the Craft should be Slandered, These be the Charges in Generall thatt every Mason should hold both Mast^{rs} and Fellows:

Rehearse I will now other charges Singular for Masters and ffellows; First thatt noe Mast^{r} shall take (upon) any work of a Lord, or any other work, butt thatt he know himself able and cunning to performe the same, soe thatt the craft have no disworship butt thatt the Lord be well and truely Served; Alsoe thatt noe Mast^{r} take any work butt thatt he take it reasonably, soe thatt the Lord may be truely Served with his own goods, and the Mast^{r} to Live honestly, and pay his ffellows truely their pay, as the mann^{r} of the craft doth require; Alsoe thatt noe Mast^{r} or ffellows Subplant others of these works (thatt is to say) if he hath taken a worke or stand Mast^{r} of a Lords work; you shall nott putt him out, if he be able and cunning of craft to End the work: Also thatt noe Mast^{r} or ffellows take noe Apprentice to be Allowed his Apprentice, butt for Seaven yeares, And thatt Apprentice be able of his Birth and Limbs, as he ought to be; Alsoe thatt noe Mast^{r} or ffellows take noe allowance to be made Master without the Assent of his ffellows and thatt att the Least five or Six, And that he thatt shall be made Mason be able over all Sciences; (thatt is to say) thatt he be freeborn and of good kindred, and noe Bondman, and thatt he have his right Limbs, as he ought to have: Alsoe thatt noe Mast^{r} putt noe Lords work to task, thatt was wont to goe to Journey, Alsoe thatt every Mast^{r} shall give to his ffellows, butt as he may deserve, soe thatt he be nott deceived by false worke, Alsoe thatt noe ffellow slander one falsly behinde his back to make him loose his good Name or his worldly goods: Alsoe thatt noe ffellow wth in the Lodge nor without misanswer another neither ungodly or Irreverently without reasonable cause Alsoe thatt Every Mason p^{r}ferr his Elder and put him to Worshipp Alsoe thatt noe Mason should play at Hazard or any oth^{r} unlawfull Game whereby they may be Slandered: Alsoe thatt noe Mason be a Comon Rebell in Leachery to make the craft to be Slandered and thatt noe ffellow goe intoe the Town in the night time, where is a Lodge of ffellows, without a ffellow thatt may bear him witnesse thatt he was in an honest place: Alsoe thatt Every Mason and ffellow come to the Assembly, if it be within fifty miles about him; if he have reasonable warning and stand there att the Award of Mast^{r} and ffellows: Alsoe thatt Every Mast^{r} and ffellow if they have Trespassed one to another shall stand the Award of Mast^{r} and ffellows to make them Accord if they may; and if they may nott Accord, then to goe to the Common Law: Alsoe thatt noe Mason make moulds, Square or Rule to any Rough Layers; Alsoe thatt

noe Mason sett any Layer within a Lodge or without to Hew or Mould Stones with noe mould of his own makeing: Alsoe thatt Every Mason shall cherish and receive strange ffellows, when they come over the countrey and sett them on work, as the mann^{r} is (thatt is to say) if they have mould Stones in place, he shall sett him aforthninght att the Least on worke, and give him his Hyre: And if there be noe Stones for him to work; he shall refresh him with money; to bring him To the next Lodge: And alsoe you and Every Masson shall Serve truely the workers, and truely make an End of yor work: be it Task or Journey; if you may have yor pay, as you ought to have:

THESE CHARGES thatt we have Reckoned, and all other thatt belongeth to Masonry you shall truely Keep and well observe; so helpe you God and Holy doome, and this Book to the uttermost of yor Power:

FINIS

Gra(mmatica) Loquitor: Lo(gica) vera docet: Rhe(torica) verba colorat: (Mu)sica canit (Ar)ithmetica Numeratt: Ge(ometria) Ponderat Ast(ronomia) Capit Astra:

THE "ORDERS" OR RULES OF THE ALNWICKE LODGE.

Bro. Hughan says "The rules of the Lodge are of much "value, as they are dated A.D. 1701, and follow immediately "after the MS.; besides which, their antiquity is such as to "attach much value to the clauses then agreed on as the laws "for the members." Those rules or orders (to which sixty-nine signatures are attached) appear in the book as follows:—

Orders to be observed by the company and Fellowship of Free Masons att A Lodge held att Alnwick Septr 29 1701 being the Gen^{ll} head meeting day

1st First it is ordered by the said ffellowship thatt there shall be yearly Two Wardens Chosen upon the said Twenty Ninth of Septr being the feast of St Michaell the Archangell, which Wardens shall be Elected and Appoynted by the most consent of the ffellowship

2^{d} Itm thatt the said Wardens Receive, commence and Sue all such penaltyes and fforfeitures and fines, as shall in any wise be amongst the Said ffellowship, and shall render and yeild up a Just Account att the Years End of all Such fines and forfeitures as shall come to their hands, or oftner if need require, or if the Master and ffellows List to call for them, ffor every such offence to pay

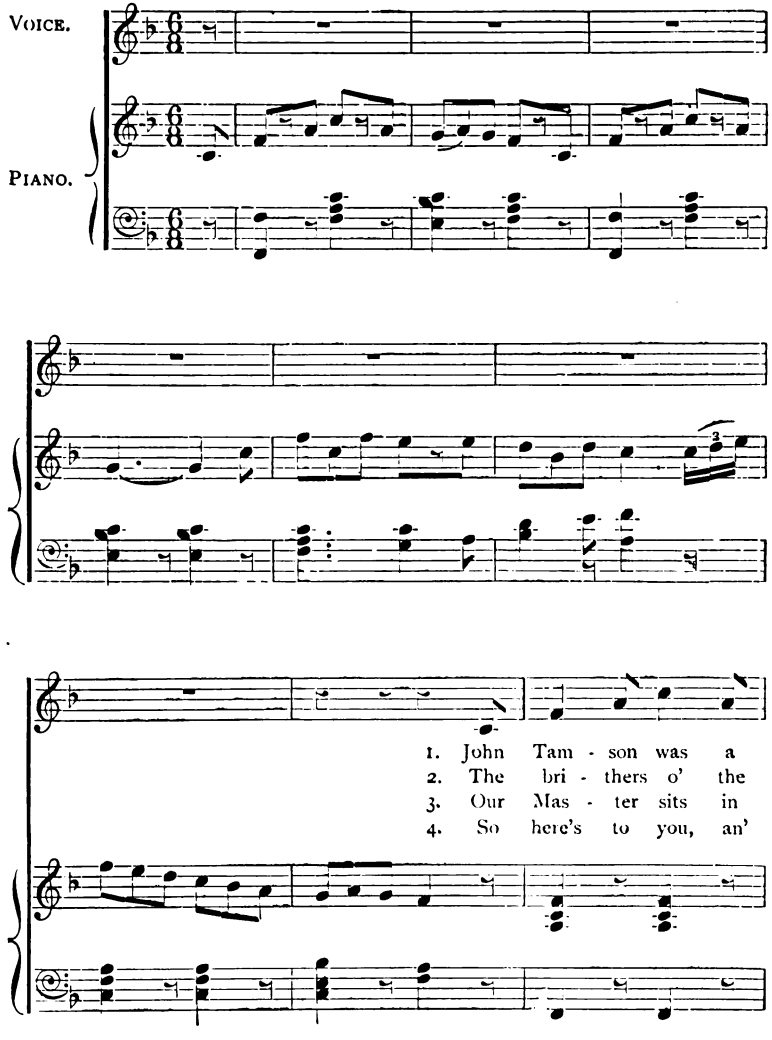
£	s	d
0	6	8

		£	s	d
3d	Itm Thatt noe Mason shall take any worke by task or by day, other then the Kings work butt thatt att the Least he shall make Three or ffour of his ffellows acquainted therewith, for to take his part; paying for every such Offence	3	6	8
4th	Itm Thatt noe Mason shall take any work thatt any of his ffellows is in hand with all [to] pay for Every such Offence the Sume off	1	6	8
5th	Itm Thatt noe Mason shall take any Apprentice [butt he must] Enter him and give him his Charge within one whole Year after. Nott soe doing the Master shall pay for Every such Offence	0	3	4
6	Itm Thatt Every Master ffor Entring his Apprentice shall pay	0	0	6
7	Itm Thatt Every Mason when he is warned by the Wardens, or other of the Company and shall nott come to the place Appoynted, Except he have a Reasonable cause to shew the Master and Wardens to the contrary: Nott soe doeing shall pay	0	6	8
8	Itm Thatt noe Mason shall Thou his ffellow or give him the Lye or any ways contend with him, or give him any other name in the place of meeting then Brother or ffellow or hold any disobedient Argument against any of the company reproachfully ffor every such Offence shall pay	0	0	6
9	Itm There shall noe Apprentice after he has Served Seaven years be Admitted or Accepted butt upon the ffeast of St Michaell the Archangell paying to the Mastr and Wardens	0	6	8
10th	Itm If any Mason either in the place of meeting or att work among his ffellows, Swear or take Gods name in vain, thatt he or they soe offending shall pay for every time	0	0	9
11	Itm Thatt if any Fellow or Fellows shall att any time or times discover his Mastrs secretts or his owne be it nott onely spoken in the Lodge or without or the Secreets or councell of his ffellows, thatt may Extend to the damage of any of his Fellows; or to any of their good names; whereby the Science may be ill spoken off, ffor Every such offence shall pay	1	6	8

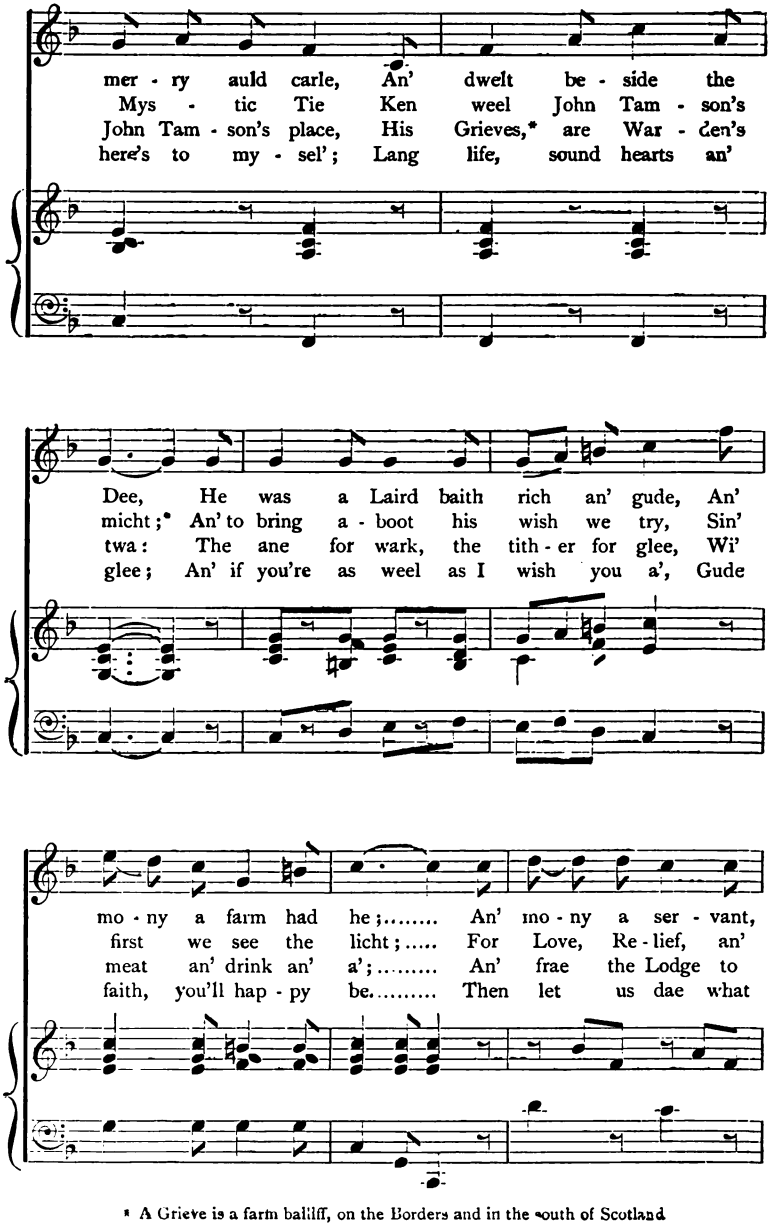
		£	s	d
12	Itm Thatt noe Fellow or Fellows within this Lodge shall att any time or times call or hold Assemblys to make any Mason or Masons free: Nott Acquainting the Mast^{r} or Wardens therewith For Every time soe offending shall pay	3	6	8
13	Itm Thatt noe Rough Layers or any other thatt has nott served their time, or Admitted Masons shall work within the Lodge any work of Masonry whatsoever (Except under a Mast^{r}) for Every such Offence shall pay	3	13	4

14 Itm Thatt all ffellows being younger shall give his Elder ffellows the Honour due to their degree and Standing, Alsoe thatt the Mast^{r} Wardons and all the Fellows of this Lodge doe promish severally and respectively to performe all and Every the Orders above named, and to stand by Each other, (butt more Particularly to the Wardons and their Successors) in Sueing for all and Every the forfieturs of our said Brethren, contrary to any of the Said Orders demand thereof being first made

WE'RE A' JOHN TAMSON'S BAIRNS.



WE'RE A' JOHN TAMSON'S BAIRNS.



* A Grieve is a farm baliff, on the Borders and in the south of Scotland

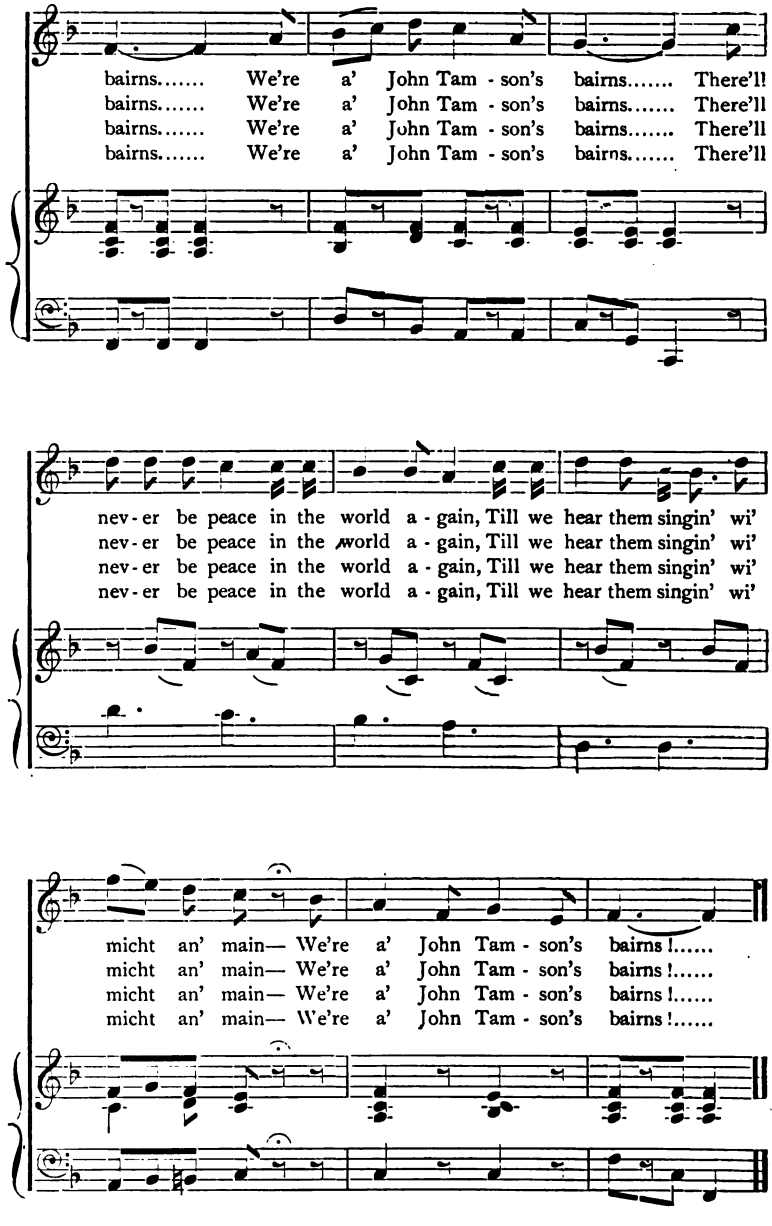
WE'RE A' JOHN TAMSON'S BAIRNS.

man an' maid, Wham he met twice a year,..... An'
per - fec' Truth Are what he taught him - sel',..... An' to
fes - tive board We bring the Ma - son's guide—.... The
gude we can, For the best are whiles to blame;..... An'

at the head o' the ta - ble sat, While they
spread them o'er the world, gude sooth, Is
Cha - ri - ty that thinks nae ill Of
spite o' rich - es, rank an' pow'r, Why,

sang wi' richt gude cheer— Oh! we're a' John Tam - son's
what we teach as well— For we're a' John Tam - son's
ith - ers by our side— For we're a' John Tam - son's
man, we're a' the same— For we're a' John Tam - son's

WE'RE A' JOHN TAMSON'S BAIRNS.



INDEX.

A.

PAGE.

Aitchison's Haven lodge 36
Albany, H.R.H. Duke of 159, 173
ALNWICK—
Abbey 16
Brass chisels found 1
Brislee tower 55
Castle 16, 22, 24, 26, 55
,, Masonic dinner at 170
Farmer's column, the 121
Lodges—
"Alnwicke" 48–55, 92
Northumberland 55, 92–95, 130
St. Michael's 93, 95, 98
Hotspur 165
Masons' work in 55
Old Constitutions 198–206
Old Minutes ("Alnwicke" lodge) 48–54
,, (Northumberland lodge) 92–95
Town hall 55
Amble, Lord Warkworth lodge 171
Appendix 188–210
Apron, badge of honour 39, 51
Ark Mariners 176

B.

Bamborough castle 4, 14
Bands of masons 22
Barnmore castle 25
Bede, Venerable 5, 6, 7
Bedlington, Saxon house 4
St. Cuthbert's lodge 171
Benedict Biscop 5
BERWICK—
A Berwick Phœnix 135
Celebration, a Berwick; in rhyme 81
St. George's lodge ... 63, 64, 69, 75, 76, 78, 82, 93, 96, 134, 140
St. David's lodge 81–86, 125, 126, 135, 139, 159, 186
Masonic hall dedicated 168
Old W.M.'s chair 136
Pier, foundation-stone ceremony 109
Song with music—"We're a' John Tamson's Bairns" ... 207–210
Tweedside "Kettle" 86

PAGE.

Billy Purvis, his lodge 141
Blanchland, Derwent lodge 112, 114, 134
Blenkinsopp castle 23
Blyth, Blagdon lodge 154
Masonic hall 186
Border bridge opened by Queen 151
Border laws 20
Bothal castle 25, 26
Brass chisels found 1
Bridge building 16
Brinkburn priory 13
Britains, ancient, described 2

C.

Capheaton house 46
Castles, Northumbrian 14–16
Cementarios introduced by Benedict Biscop 5
Certificate of recognition 79
Charities committee formed 165
Cheviots, Masonry in the (*see* "*Wooler*").
"Church and Stage" 98
Commutation condemned 127
Constitutions (*see* "*Old Charges*").
Contract of master mason 30
Corbridge, monastery at 8
Cotton Famine Fund 156
Curious dame, a 80
Curious petition, a 91

D.

Dangers of masons 32
Davis, Bro. E. D. 152, 167, 176
DEGREES—
Ark Mariners 176
Chivalrous 147
Herodim 96
Mark (*see* "*Mark Masonry*").
Rosicrucian 181
Royal Kent bodies (*see title*).
Side-lights on degrees 132
Templars (*see* "*Knights Templar*").
DELAVAL—
Delaval papers 75, 91, 92, 96, 97, 101, 103, 104
,, lodge (*see* "*Ford*").
Seaton Delaval and Sluice 72, 73
Sir John Hussey (and Lord) 23, 72, 73, 75, 91, 92, 96, 97, 101, 103, 105

PAGE

Derwentwater, Earl of, and Masonry... 56
Development of Symbolic Masonry ... ... *from* 41
Diamond Jubilee, the Queen's 186-7
Disputes between Moderns and Ancients 100, 101, 110, 112
Dunstanborough Castle 24
Durham, Earl of 139, 143, 144
" " Monument at Pensher 145
Marquis of Granby Lodge 97, 110, 130, 179

E.

Early Brother, an 47
Etal Castle 25

F.

Ford Castle 22, 25, 76
Lodge, Sir John Hussey (afterwards Lord) Delaval, 75, 78, 82, 92, 93, 96, 101, 125, 134, 139
Copy of Petition 75
" Warrant 77
Free Masons 20, 21, 22, 46
A rev. persecuted 89
"Frustrate their knavish tricks" 146

G.

Gaslight introduced 143
GATESHEAD—
Industry Lodge 66
Fountain Inn, lodge at 67
Union Lodge 87, 130
St. Mary's church 23, 46
"Good old times," the 57–59
GRAND LODGES—
"Modern" 60, 101, 113
"Ancient" 62, 82, 101, 102, 113
York "of All England" 60
United 113, 142
Gregory, Pope, sends St. Augustine 4
Guilds of Masons 38, 39, 65

H.

Haddington and Wark, the tradition tested 33-36
Heton Castle 37
HEXHAM—
Abbey 9, 10, 23, 180
Amity lodge 70, 89
Albert Edward lodge 89
Bridge 80
Freemasons at abbey 180
Masons and Melrose 17, 18, 20

PAGE.
High level bridge and the Queen 150
History, beginning the 169
Hotham, Bro. H., death of 184
Hulne Abbey 22

I.

Illegal masons, alleged 117
Instruction, lodge of 155
Irregularities 131, 167, 172

J.

Jarrow church 7
Journeymen 25

K.

Kemble, Bro. Stephen 96, 97
Knights Templar 112, 117, 132, 137
Recognised by Articles of Union 117
First conclave 132

L.

Laws, Hubert, memorial 182
Leges Marchiarum 20
Lindisfarne 5, 11, 12
Liquidation fund, dissatisfaction as to 106, 107
Lit. and Phil. foundation-stone 128–131
Lodge, first reference to (*also see preface*) 30
In a fix 134
Responsibility of 135
Lodges re-numbered 156
Tracing early... 67–72
Lunardi, the aeronaut 95

M.

MARK MASONRY—
Time Immemorial lodge 152
Provincial Grand Lodge formed ... ... — ... 162
Earl Percy as Prov. G.M.M. 162
Canon Tristram ,, ... 168
Eclectic Mark lodge 162
Percy ,, ... 168
Union ,, ... 168
Hotspur ,, ... 168
St. Cuthbert ,, ... 170
Tristram ,, ... 174
Gosforth ,, ... 183
Special visit of G. Mark officers 182
Sir M. W. Ridley installed W.M. 183
Masons' marks 19, 24, 44, 50

PAGE.
Masonic Hall scheme for province declined 158
Masonic Halls (*see under respective towns*) ... ...
Masonic Veterans' Association 184
Masonry tried and proved amidst war's alarms 162
Melrose and the Hexham Masons 17, 18, 20
Migratory Masons 7
MINUTES—
Alnwick 48 54, 92–95
Mitford castle 12, 22
Moira, Lord 107, 123
Monks and Masons 13, 15, 29
Monkchester 8
Monkwearmouth church 5, 8
Moray, Sir Robert, and his initiation 41, 44
MORPETH—
Castle 15, 22
Lodges
St. Bede 87, 97, 100, 101, 108, 114
Percy 110, 112
Peace and Unity 110, 122, 130, 131, 134
De Ogle 153, 155, 157

NEWCASTLE— N.
All Saints Font saved by a Mason 45
Ancient Masonic Benefit Society 111, 135
Castle 8, 14, 25, 45, 59
Chapel at Bridge-end 66
Cock Tavern 68
Dissenting Chapel, lodge visits a 87
Early Lodges 56, 64, 67
First "speculative" initiation in England 41 44
Flood, the great 81
Guild of Masons 38, 65
Guildhall built by Freemasons 45
In the 18th Century 57 59
Lodges
St. John's (original) 56, 64, 68, 71, 78, 81, 88, 93, 95
"No. 120" 70, 71, 78, 79, 102, 105, 127
St. Nicholas (original) 72, 78, 81, 87, 88, 89, 95, 97, 98, 100, 102, 103, 105, 106
,, Benefit Society 89–98
Military 80, 99, 102, 106, 147
True and Faithful 99
Atholl ... 101, 102, 103, 104, 105, 108, 110, 112, 114, 115
,, Its alleged beginning 102, 103
,, Benefit Society 104
Newcastle-upon-Tyne, 115, 121, 127, 130, 132, 134, 135, 137, 138, 139, 141, 143, 149, 152

NEWCASTLE—(*continued*)

Lodges PAGE

Royal Sussex (proposed) 132
Northern Counties 137, 138, 140, 141
St. Peter's 145, 183
De Loraine 148
Northumberland 154, 165
Percy 167
Hotspur 170
Gosforth 170
St. Nicholas (existing) 170
St. John's (existing) 170
Ridley 177
Prince of Wales 184
Temperance 184
Delaval 184
Holmes 184
Victoria Commemoration (Reserve Forces) 186

Masonic Halls—
Low Friar Street 88, 95
Old Assembly Rooms... 88
Bell's Court... ... ... 108, 137
Ridley Court... 134
Groat Market... 137
Three Tuns Yard 139
High Friar Street 152
Grainger Street West 161
Maple Street... 166
Central Masonic, Pilgrim Street 184, 185, 187

Sale of a lodge's effects 137
St. Nicholas Church 8, 26, 28, 58, 97
" Steeple 26, 27, 28, 44
Engraving of Steeple ... ... opposite p. i.
Saving the Steeple from destruction 44
Tyne bridge 81, 87
Union of the St. Nicholas and Atholl lodges 115, 116
Walls, building of 16, 45

Norham castle 15, 32
Norman masonry 14

NORTH SHIELDS—
Aquatic masonic procession 105

Lodges—
Early, unnamed 72, 73
Sion 78, 98, 107
St. George's (original) 96, 98, 107, 130
St. George's (existing) 140
St. Oswin's 180

New Theatre... 98

O.

PAGE.

"Old Charges" 29, 40, 47, 49, 56, 198–206
Orations, Masonic, by Canon Tristram 188–197

P.

Palestine exploration 159, 169
Patrons of lodges 44, 76, 103, 104, 110, 112
Picts, king of, desires architects 7
Plea for more light 179
Porter in the Chapter 143
Potter, Col., death of 183
Preface ... ... i. to vii.
Priests and warriors on the Borders 19
Prince of Wales, birth of 145
Marriage of 157
Initiation of 159
Illness and recovery of 166
Grand Master... 169
Portrait of *(opposite title page)*.
Provincial by-laws adopted 168
Fund... ... 119, 122, 123, 134, 149, 155, 165, 170, 171, 185
Grand Lodge, first mentioned 97
" " mis-named 149
" " Meetings of *(see the several years from 1797)*.

PROVINCIAL GRAND MASTERS--
Matthew Ridley... ... ... 66, 89, 90
John Errington 81, 88, 89, 97, 104
Sir John E. Swinburne,
93, 104, 105, 106. 114, 119, 121, 123, 127, 131, 132, 133
Sir Matthew White Ridley (1824) ... 90. 133, 134, 138, 144
Earl of Durham 143, 144
Lord Frederick Fitzclarence 147, 148
Rev. E. C. Ogle 148, 151, 153, 158, 160
Earl Percy 160, 165, 166, 168, 169, 173, 174
Sir Matthew White Ridley (1886) 90, 174, 180, 185
Deputies, when appointed--
Rev. W. Haswell 107
Sir M. W. Ridley 121
Sir Charles Loraine 133
Wm. Loraine 139
Richard Medcalfe 152
Mark L. Jobling 155
L. M. Cockroft 161
R. H. Holmes 171
Prudhoe castle 22, 23, 24, 25

Q.

PAGE.

Queen, the, and the Craft 142
Attempt on her life; resolutions thereon... 146
Her great sorrow 156
Letter to Hartley widows 156
Diamond Jubilee 186

R.

Reid, Bro. Robert, death of 186
Re-numbering of Lodges 156
Retrospect, a 57, 58, 59
Ribbands and trimmings 85, 86
Ridley (*see White-Ridley*).
Rievaulx, abbey and monks 10, 18, 19, 20
Roman wall 1, 3
Rosicrucian college formed 181
Rothbury, All Saints lodge 93, 95
ROYAL ARCH—
Grand Chapter formed 80
R.A. worked in North Shields 96
Atholl Chapter 108, 112
No. 26 Chapter 117
"Passing the Chair" 108
Processions 117
Chapter de Swinburne 121, 130
Chapter at Wooler 124
Chapter of Emulation, North Shields 130
Chapter de Sussex 140, 143
Ogle Chapter 155
Chapter St. Peter's 158
Tyne Chapter 170
Northumberland Chapter 171
Gosforth Chapter 172
Blagdon Chapter 177
Priory Chapter 174, 184
Berwick-on-Tweed Chapter 181
De Percy Chapter 183
Grand Superintendents—
Sir John Swinburne 121
Sir M. W. Ridley 133
Rev. E. C. Ogle 154
L. M. Cockcroft 166
Lieut.-Col. Addison Potter 171
Sir M. W. Ridley 183
Royal Kent bodies... ... ... 111, 131, 132, 137, 153
ROYAL VISITS—
Duke of Sussex 128, 144
Queen and Royal family 150
Duke of Albany 173
Prince of Wales 174
Rutland and Wales... ... ... 23, 24, 25

S.

PAGE

Scottish deputation, a 150
Seaton Sluice harbour 72
Sharp, Sir Cuthbert, Bro. 149
SPECULATIVE MASONRY—
First initiate in England 41–44
Operative lodges becoming 48, 52–54, 56, 63, 64, 76
Spence Watson, Dr., how he became a Mason 162
St. Paul's Cathedral 47
Sunderland bridge, opening of 97
Sussex, Duke of (see "Royal Visits") ... ...
Swalwell lodge 48, 66, 93, 114, 130

T.

Thompson, Bro. B. J. 180
Toast list, a notable 124
Travelling bands 10
Travelling Masons, fund for 157
Tristram, Bro. Canon 168, 177, 178, 185
„ his orations 188, 197
Trollop R., Freemason 45, 46
Tweedmouth, St. Cuthbert's lodge 73, 82, 99, 110, 140
Tweedside "Kettle" 86
TYNEMOUTH—
Castle 33
Chapel of wood 5
Priory 11
Priory lodge 171, 181
„ Trip to Trossachs 181

V.

Visitation, a provincial, to Wooler and Berwick 139
„ „ to Berwick 152
From Scotland 150
To Edinburgh 180
To Glasgow and Trossachs 181
Irish 182, 186
To Drury Lane Lodge, London 183

W.

Wages of Freemasons 25, 31
Walker Lodge 165
Walling of towns 16
Wallsend, Carville lodge 184
Wark castle 14, 20, 22, 32, 33
Lodge 33, 34, 35, 36

PAGE.

WARKWORTH
- Castle 23, 26, 37
- Hermitage 26
- Lodge (and Alnwick) 51
- "Browghe" 37

Wearmouth abbey church 5, 8
"We're a' John Tamson's Bairns" (song and music) 207
White Ridley family, the 89
Wilfrid, St., and Hexham 6
Willington Quay, Tyne lodge 157
Woman's curiosity 80
WOOLER—
- All Saints "Modern" lodge 69
- All Saints "Ancient" lodge ... 69, 100, 124, 139, 151, 156, 158
- " " Minutes of 124, 126

Wren, Sir Christopher 47, 143

Y.

York Minster rolls ... ... ii. to v.